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From the Presbyterian.

Letters to Presbyterians,

ON THE PRESENT CRISIS IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

LETTER VI.

Adherence to our Doctrinal Standards.

CHRISTIAN BRETHREN,—I need not say to any attentive observer of passing scenes, that the subject of faithful adherence to our doctrinal standards is another point, which stands essentially connected with the peace of the Presbyterian Church.—On this subject, therefore, it is of the utmost importance that there be a concurrence of sentiment, in favour of some rational and scriptural principles. On the one hand, if such absolute uniformity in the mode of explaining every minute detail of truth, be contended for, with the rigour which some appear to consider as necessary; if men are to be criminated, and subjected to discipline for not expounding every doctrine contained in the Confession of Faith, in the same precise manner with every other subscriber who has gone before him;—the church must inevitably be kept in a state of constant, mutual crimination and conflict. Quietness and peace will be out of the question. On the other hand, if all sorts of unscriptural opinion, except the extreme of heresy, should be freely countenanced by any of our judicatories; if that refusal to censure any form of doctrinal error, short of palpable Unitarianism, which would seem to be the plan of some brethren, should be adopted as the prevalent policy, it will be impossible much longer to keep the church together. Or rather, it will not, much longer, be *worth* keeping together. For it will cease to be what the church was constituted and intended to be, from the beginning, a "WITNESS FOR GOD," in the midst of a corrupt and ungodly world;—a witness for the truth as well as the order of his family. If we cannot adopt some course between these ruinous extremes, and with a spirit of mutual affection and accommodation, walk in it, there is an end of our long cherished union. We must be torn in sunder and scattered to the winds.

On this deeply interesting, this vital subject, allow me, then, to offer a few fraternal remarks.—If I do not entirely mistake, they are conceived, and will be expressed, in that spirit of conciliation and Christian love, which it is my wish to cherish, and to recommend to all whom I address.

It is well known, that when ministers are ordained in the Presbyterian Church; or when those who are already ordained are received into our body, from other denominations,—they are called upon to give their formal and solemn assent, among others, to the following questions:

1. "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?"

2. "Do you sincerely recieve and adopt the Confession of Faith of this church, as containing the system of doctrine taught in the Holy Scriptures?"

Here, it will be observed, the BIBLE is declared to be THE ONLY INFALLIBLE RULE OF FAITH, and the Confession of Faith of the Presbyterian Church is recognized as only a summary, or compendious view of the manner in which the members of that church agree in interpreting the Scriptures. In this sense *only* are we in the habit of calling our "Confession of Faith," and "Form of Government," our "*ecclesiastical standards*." Not ultimate standards of faith and practice; but standards or tests, for ascertaining the manner in which we as a church, PROFESS TO INTERPRET THE BIBLE. If there be any individuals, then, in our body capable of saying or thinking, that the Confession of Faith "is the Presbyterian's Bible;" let them seriously pause, and ask, whether they have ever seen and read *this formula?* and if they have, whether the charge of deliberate slander does not justly lie at their door?

But the great practical question which I wish now particularly to discuss, is, how is this public subscription, or assent to the Confession of Faith, to be understood? Is it to be considered as precluding all variety of opinion whatever, as to the mode of explaining any of the doctrines of the Confession? Is it the design of this subscription to secure such entire and perfect uniformity in the manner of construing every minute article as to censure and exclude every possible diversity of exposition on any point? To *expect* such perfect uniformity among two thousand ministers of the Gospel, is a chimera. It never was or can be realized. And to attempt to *enforce* such a principle, would be worse than useless. It is well known that the divines of the *Westminster* Assembly, who framed and adopted the Confession of Faith which we receive, had minor differences among themselves. Some of them were *supra-lapsarians*; others *sub-lapsarians*; and a third class had their peculiar views respecting *reprobation*, and also respecting the place which the *active* as well as the *passive* obedience of Christ holds in the Gospel system. Still they were all substantial and sincere *Calvinists*, and framed the Confession in such a manner as that those who differed in respect to these minor shades of opinion, might all honestly adopt it. It is notorious, too, that the Calvinistic members of the Synod of *Dort* differed among themselves in regard to some minor points, particularly with regard to the *extent of the atonement;* but they were *unanimous* in that thorough condemnation of *Arminianism* which their canons contain. It is also equally well known, that a similar diversity of views in relation to the modes of propounding and explaining some doctrines, existed in the old Synod of *Philadelphia*, at the date of the "Adopting Act," in 1729. Still, as in the case of the *Westminster* Assembly, and the Synod of *Dort*, they were all substantial, sincere *Calvinists;* and, therefore, unanimously, and with good faith, subscribed the Creed which had been framed by their fathers in *Europe* more than seventy years before.

But, if some degree of diversity in the modes of representing Gospel truth, must be expected and tolerated in a large ecclesiastical connection; the question arises, *how far* can this diversity be allowed with safety to proceed? This is, undoubtedly, a question of great delicacy, and of very difficult solution;—but not more difficult than many other practical questions relating to morals and religion. We all grant that even real Christians, though sincere, are imperfect. But if it were asked, what *degree* of moral imperfection may be considered as consistent with Christian character? I presume every thinking man would find himself embarrassed by the attempt to draw a precise line; but would feel quite sure, at the same time, that there are certain *forms* and *degrees* of moral delinquency which must inevitably exclude him in whom they are found from the ranks of professing Christians. So, in regard to the form of subscription to the Confession of Faith, it is believed that few fair and candid minds can be at a loss to decide how it ought to be interpreted.

If the question, what is the meaning of the words, "the system of doctrines taught in the Holy Scriptures," as they occur in the formula which makes a part of the ordination service, were submitted to any intelligent and impartial jury in the country; to twelve men of plain common sense, who had never heard of the subterfuges and refinements of modern subscribers to creeds,—I cannot doubt that they would be unanimous in their verdict without quitting their seats. They would naturally decide thus: "Since the primary object of subscribing an ecclesiastical creed is to express agreement in doctrinal belief; since the manifest design of the Confession of Faith of the Presbyterian Church is to maintain what is commonly called the *Calvinistic system*, in opposition to the Socinian, the Arian, the Pelagian, the Arminian systems; since almost every point which distinguishes these several forms of error are specifically exposed, disproved and rejected, under one or another of its several articles; and since this has notoriously, been the universal understanding, ever since that Confession was formed; we judge that no man who is not a *sincere Calvinist*, that is who does not *ex animo* receive all the distinguishing articles of the Calvinistic system, can honestly subscribe it. We do not suppose, indeed, that among those who subscribe that formulary, it is necessary, in order to a candid subscription, that there should be entire agreement as to "every jot and tittle" in the mode of explaining every doctrine which the Confession contains; but we cannot resist the conclusion, as fair and honorable men, that unless a candidate for admission does really believe in the doctrine of the Trinity; the incarnation and true Deity of Jesus Christ; the personality and deity of the Holy Spirit; the fall and entire native depravity of man in virtue of a connection with Adam, the progenitor of our race; the vicarious atoning sacrifice of the Redeemer; justification solely on account of the righteousness of Christ, set to our account, and made ours by faith; sovereign and unconditional personal election to eternal life; regeneration and sanctification by the power of the Holy Spirit; the eternal punishment of the impenitently wicked, &c. &c. unless he sincerely believes all these and the essentially allied doctrines, which have ever been considered as the distinguishing features of the Calvinistic system, and believes them in substance, as they are laid down in the Confession, our verdict is that he cannot honestly subscribe it. We suppose, indeed, that among many hundred sincere and candid Calvinists on earth, there will ever be found some diversity in their manner both of explaining and defending these doctrines, while they all truly and steadfastly hold them: but as long as none of them embrace any of the errors, to which reference has just been made, and which it was the special design of the Confession to exclude, we judge that they may all adopt it without any breach of good faith."

Such, I do believe, would be the verdict of any candid impartial jury, who had any tolerable acquaintance with the facts in the case, and whose minds were entirely unsophisticated by party polemics on this subject. And such, I am equally persuaded, is the conclusion to which Christian fairness and honor ought to conduct *us*. There is a manifest difference between the *essential nature* of a Christian doctrine, and the different modes of representing and expounding it which have been resorted to by divines, on the whole equally sound and pious. To depart from the former, is to abandon the doctrine; but with respect to the latter, some variety of views must be expected and allowed to illustrate my meaning. The doctrine of the vacarious atoning sacrifice of Christ is regarded, by all who are entitled to the Christian name as a fundamental doctrine of the Gospel. The essential nature of this doctrine I suppose to consist in the fact, that the Redeemer laid down his life as a covenanted substitute and surety for sinners. In other words, that, "though he knew no sin, he was made sin for us, that we might be made the righteousness of God in him." Those who adhere to this leading idea, and consider the sacrifice of Christ as *strictly vicarious*, must be considered as adhering to all that is *radical* and *indispensable* in the doctrine, whether they explain it on what has been called the *Gethsemane* theory, the *infinite value* scheme, or the plan of *universal applicability*. As long as any one holds the true scriptural *nature* of the atonement he may be allowed some latitude in his mode of explaining its extent without being considered, in reference to this article, as recreant from the standard which he has subscribed. And so of other leading doctrines.

While, therefore, some diversity in the explanations adopted of an extended series of doctrines, must be extended among the teachers in every Church, and has been ever found to exist; there cannot, it appears to me, be a plainer dictate of common sense, and common honesty, than that a *Pelagian, Semi-pelagian*, or *Arminian*, to say nothing of more radical errorists, cannot possibly, with a good conscience, subscribe the Confession of Faith of the Presbyterian Church. That this Confession was originally drawn up by men decisively and warmly opposed to these errors, is universally known. Nay, to erect a barrier against the encroachments of those errors, which were then coming into *England* "like a flood," was, notoriously, one main object in the construction of this formula. Again, the private writings of those who first formed and adopted it, all speak the same language, and establish, beyond a doubt, the *quo animo* of its original authors. Further, it is equally well known, to all who are acquainted with the history of those times, that our own church, in this country, when by her "adopting act," in 1729, she received this Confession of Faith, as her ecclesiastical "form of sound words," had a main reference to Semi-Pelagian or Arminian errors, as those to which she was most exposed, and against which it behooved her to be especially on her guard.—Further still; who is ignorant that, from that day to this, the Presbyterian Church has been universally regarded, and by multitudes stigmatized, as a Calvinistic body; that on this ground, she has uniformly stood aloof from all ecclesiastical communion with confessedly Arminian bodies, of various denominations, and has borne testimony against what she considered as their serious errors; and that she has, more than once, in her highest judicatories, condemned the writings and the preaching of such of her own ministers as were found propagating those errors. And to crown all, the whole history of the *Cumberland Presbyterians*, in the west, bears witness, that our venerable Fathers, thirty years ago, when there was no special jealousy or prejudice excited in reference to this subject, thought the adoption of Arminian opinions altogether inconsistent with an honest subscription to our Confession, and considered it as their duty to cast out of the Church a large body of otherwise respectable ministers and members, who, though they decisively preferred, and still retain Presbyterian order, yet could not subscribe a Calvinistic Confession.

Shall we, then, be told, at this time of day, after all that has been written and decided and done in reference to this very subject, that an Arminian, or one who, if not entirely of that creed, adopts its leading and most exceptionable principles, can yet, with entire candour, subscribe to our Confession? Just as rationally and honestly might it be contended that a jealous *Remonstrant*, in 1618, might have conscientiously subscribed to the "Canons" of the Synod of *Dort;* or an *Arian* to the Creed adopted by the *Nicene Council*. The truth is, however the question as to the admissibility of minor differences in the mode of explaining Gospel truth, may be decided; no position in morals can be plainer, than that the advocate of those principles which the Confession in *language* directly proscribes; which it was expressly and specially *intended* to exclude; and which the actual administration of the church under it, is known to have again and again *condemned* and excluded, cannot possibly with a good conscience, subscribe to its articles. Such a subscription is a SOLEMN PERJURY. If there be such a thing as "lying to the Holy Ghost," here it is. It is destroying the very intention of a creed; the object of which, as all allow, is to ascertain and secure concurrence in faith. If the system of doctrine taught in the Confession be wrong, let it by all means, be changed. But as long as we *profess* to hold certain doctrines, let us *really* and *honestly* hold them. I would unspeakably rather discard the Confession altogether, than adopt a principle which would render its use a solemn mockery. The moment this lax mode of interpreting subscription to creeds becomes general, or even frequent, we may bid farewell to their power or usefulness. They can no longer be regarded as either a bond of union, or as a fence against the inroads of error. With whatever potency or value they may have been once invested, they will soon degenerate into mere unmeaning forms.

That this view of the subject is neither novel nor extravagant, will be apparent to those who weigh the following sentiments deliberately, published many years since, by the late Dr. *Witherspoon*, who was never charged with either levity in forming his opinions, or with violence in maintaining them.

"I cannot forbear warning you against a piece of dishonesty which may possibly be found united to gravity and decency in other respects. I mean a minister's subscribing to articles of doctrine which he does not believe. This is so direct a violation of sincerity, that it is astonishing to think how men can set their minds at ease in the prospect, or keep them in peace after the deliberate commission of it. The very excuses and evasions that are offered in defence of it, are a disgrace to reason, as well as a scandal to religion. What success can be expected from that man's ministry, who begins it with an act of such complicated guilt? How can he take upon him to reprove others for sin, or to train them up in virtue and true goodness, while he himself is chargable with direct, premeditated and perpetual perjury? I know nothing so nearly resembling it as those cases in trade, in which men make false entries, and at once screen and aggravate their fraud, by swearing or causing others to swear, contrary to truth. This is justly reputed scandalous, even in the world; and yet I know no circumstance in which they differ that does not tend to show it to be less criminal than the other,—I have particularly chosen to introduce the subject upon this occasion, that I may attack it, not as an error, but as a *fraud;* not as a mistake in judgment, but an instance of gross dishonesty and insincerity of heart. I must beg every minister, but especially those young persons who have an eye to the sacred office, to remember that God will not be mocked, though the world may be deceived. In his sight, no gravity of deportment, no pretence to freedom of inquiry, (a thing excellent in itself,) no regular exercise of the right of private judgment, will warrant or excuse such *a lie* for gain, as solemnly to subscribe what they do not believe."*

It, obviously, affords no relief from this heavy charge to allege, as some have done, that they subscribed the Confession of Faith with a *mental reservation*, implying that they received it *only so far as they considered it as agreeing with the Scriptures*. This, I acknowledge, appears to me a subterfuge which offers as direct an insult to common sense as it does to common honesty. Upon this principle it is plain that *any man* might, without scruple, subscribe *any Confession of Faith whatever*. For, surely, a Socinian might, without the least hesitation, declare that he believed a rigidly Calvinistic confession, so far as he considered it as coinciding with the Bible; or as to those points, (and there are surely some such) in regard to which it agreed with the word of God. Besides, of what value is a subscription to any creed which is made upon this principle? The only object of subscribing a creed, is to ascertain whether the subscriber believes a certain set of doctrines; in other words, whether he believes them to be taught in the Bible. But is it not evident that he who subscribes with the mental reservation before us, entirely defeats this object; evades the only design of the whole transaction; and palms a base deception upon the body before which he stands; a deception the more criminal, and the more mischievous, because practised as a solemn religious act, and in the name of the heart-searching God! It would be unspeakably better, in my opinion, to abandon at once all church creeds, than to continue their use, upon a principle so utterly subversive of all fairness and sincerity. And it requires no gift of prophecy to foresee, that any church or judicatory that acts upon such a principle, is sowing the seeds of ruinous discord and corruption, and must expect the curse of a God of truth.

It has been sometimes, indeed, alleged, as a source of relief from this view of the subject, that those who are agreed in the *great facts* involved in Christian truth may safely subscribe the same creed, although they may differ very widely in their *philosophical solution* of those facts. For example, it is supposed by some, that those who agree in what are called *Calvinistic facts*, may conscientiously subscribe our Confession of Faith, though all their philosophical explanations of those facts be thoroughly *Pelagian* or *Arminian*. Now, it is not denied that the *facts* of the Christian revelation *may*, to a certain extent, be separated from the *philosophy* of those facts. It is not denied that the *former* may in many cases, be honestly held fast, while a considerable range of speculation is indulged with regard to the *latter*. But what is denied is, that this principle can be admitted in the case before us, beyond very restricted limits. As applied, by many modern errorists, to cover a disingenuous subscription to articles of belief, it is a subterfuge in the highest degree uncandid and dangerous; and if employed as some theologians appear willing to employ it, can scarcely fail of opening the door to all the evils of perfect latitudinarianism.

Suppose one of the alleged *Calvinistic facts* in question to be, that man is a depraved being? It is true, *Calvinists* maintain this fact. But so do *Arminians;* so do *Pelagians*. But *how* is it held by each? The slightest intelligent survey will satisfy any impartial judge that the general fact *may* be admitted, and *is* admitted by thousands, upon principles, and in form, entirely subversive of the Gospel plan of salvation. Again; suppose the fact in question to be, that all the sincere disciples of Christ are renewed and sanctified by the Holy Ghost? Here again, all classes of professing Christians agree in words. When wary Arminians, however, accede to this fact, they mean only that the Holy Spirit operates upon all alike, where the Gospel comes, just as the atmosphere presses equally upon all who are immersed in it; and that the reason why one is savingly impressed and not another, is, that the former cherishes the impression, which the latter does not. They "make *themselves* to differ." When the Pelagian admits this fact, it is upon principles still further removed from scriptural truth. And when the Socinian acknowledges the fact, it is often meant by him to import nothing more than that the Holy Spirit, that is, a Divine influence, has revealed in the Scriptures the way of salvation. I ask, is the *nominal fact* sufficient here? May not, nay, *is* not a mode of explaining it adopted, which completely nullifies it, as a ground of Christian hope! Or rather, which makes it an ENTIRELY DIFFERENT SORT OF FACT from that which the Bible exhibits? Further; suppose the fact under discussion to be, that men are saved through the atonement of Christ. Almost all denominations of Christians will readily concur in this statement, as announcing a great fact. But is this enough for him who would "contend earnestly for the faith once delivered to the saints?" Some mean no more by the statement just made than that Christ by his instructions has revealed to men a future life, and by his sufferings and death intended to benefit them in the way of example. A second class understand the nominal fact in question to mean that Christ by his obedience, sufferings and death has procured a mitigation of the demands of the law; so that the believer can now purchase eternal blessedness by his own imperfect obedience; whereas, anterior to the atoning sacrifice of the Son of God, a perfect obedience only could avail to this end. According to these, Christ died,—not to satisfy the demands of law and justice—not to pay the debt of his people, and thus set them free from condemnation; but simply to lower the terms of acceptance, and to bring the required payment within the reach even of sinful creatures. But a third class interpret the fact of which we speak in a totally different manner. *They* suppose that the sacrifice of Christ was truly and properly vicarious; that the Father "laid on him the iniquities of us all;"—that he "bare our sins in his own body on the tree;"—and that he delivers his people from the curse of the law by "being made a curse for them."—I ask again, is the alleged *fact* the same in the systems of all these people? Let the humble believer, who can find no rest for his soul but in the all-perfect and all-sufficient righteousness of his Divine Surety, answer the question. The truth is, what is called the *fact* in question, is, in each of these cases, an entirely *different fact* in the estimation of the different classes enumerated. Each erroneous theory preverts the fact as found in the Bible, and transforms it into a fact of totally different aspect and bearing. Let me entreat the friends of Bible truth, then, to beware of those who talk of *Calvinistic facts* explained by *Pelagian* or *Semi-pelagian philosophy*. It is an utter and ruinous delusion. The *Pelagian philosophy* never fails to transform all the facts which it perverts and tortures, into *Pelagian facts;* with this dangerous circumstance attending them, that they are really Pelagian under a deceptive name and false colours.—Let Pelagian philosophy prevail in the church for a few years, and he is an infatuated man who flatters himself that Pelagian doctrines will not soon be the reigning creed.

These remarks, my Christian brethren, are freely made, not for the purpose of wounding feelings, or fomenting strife; but with a sincere desire to prevent both, by preventing what must inevitably lead to both. Allowing men to subscribe to a confession which they obviously do not believe; and to declare that they "approve" of a form of ecclesiastical government and discipline which they do not love, and have no disposition to support, may have the appearance of great "liberality," and may seem to promise a most enviable harmony among brethren of different opinions. But the appearance is delusive. The hope is a miserable dream. It requires no spirit of prophecy to foresee, that whenever our ecclesiastical judicatories begin deliberately to admit of subscription to our public standards on any such principles, they are paving the way for troubles and dangers of the most ruinous kind. They will soon discover, either that they have introduced an enemy into the camp, who will create all the confusion of *Babel*, and eventually tear them in pieces: or, that they have, unwarily brought upon themselves, that indifference to truth, and that moral torpor and death, into which the Protestant Churches of *France* and *Geneva*, from this very cause, and in this very way, gradually sunk down, and which was, for many years, the basis of all their tranquility.—There is peace among the dead; but it is the peace of darkness, of rottenness and of dissolution.—From such a peace, may God of his infinite mercy preserve us!

SAMUEL MILLER.

Princeton, Feb. 1833.

*WITHERSPOON's Works, Vol. I. p. 313—314.

For the Western Luminary.

Letters to Christians.---No. 1.

THE LAST COMMAND.

The last words that fall from the lips of a departing friend, are apt to be cherished in long and sacred remembrance. It was for this reason that our Divine Redeemer reserved till the moment when his disciples were about to see his face no more on earth, the command, "*Go ye into all the world, and preach the gospel to every creature.*" The circumstances under which it was given, show evidently that this was the injunction which he was most solicitous to impress deeply on the minds of his disciples. In the connexion which the work enjoined has with the glory of God and the good of of mankind, and in the fact that we are much more prone to neglect our duty to the inhabitants of distant parts of the world, than to those immediately around us, we see a sufficient reason for that solicitude.

My Christian reader, this command seemed *important* to Christ. May it appear equally so to you and to me, while we inquire, with a spirit of obedience and love, *what it means, and to whom it is addressed.*

1. *What is the meaning of this command?*

The requisition made is, that the *gospel should be preached to every creature.* By the gospel, it is scarcely necessary to remark, is meant, the glad tidings of salvation for sinners by the blood of Christ, together with other truths of revelation, which serve to prepare the minds of men to receive that salvation. By preaching is meant, not only the public declaration of divine truth, but making it known in any way whatever. The apostle Paul says, "It hath pleased God by the foolishness of *preaching* to save them that believe: but are none saved by the reading of religious books, or by the instructions and exhortations of private Christians—of fathers and mothers, and teachers in the sabbath school? The same apostle asks, "how can they believe in him of whom they have not heard? And how can they hear without a preacher?" But do not thousands hear the gospel, who have never seen a regular preacher, and are not thousands led to believe by reading religious tracts and books, and the *Bible?* It is evident from these and other passages of Scripture, that the Saviour, when he gave the command "preach the gospel," meant, publish it—make it known in any way whatever; whether in public or in private; by the voice of the living speaker, or the pages of the written or printed book; directly, or by means of others. The gospel was to be made known to every creature; that is, to every human being.

2. *To whom was this command addressed?*

It was doubtless addressed primarily to the apostles. The subject of inquiry is, whether it was designed for them only; and if not to whom else it was addressed. That it was not addressed exclusively to the apostles, or to them together with other Christians of that age, is evident from the accompanying promise, "Lo I am with you"—with the persons addressed, observe, not for that age only, but "always, even unto the end of the world." It must, therefore, have been addressed to some in all ages, till the end of time, or till the work enjoined should be completed—was it then addressed to preachers of the gospel alone? The great apostle of the Gentiles asks, "How can they preach except they be sent?" It being impossible for them to preach without being supported by others, it is evident that they are not alone resposible for the performance of this work enjoined, and therefore that they are not the only persons obligated by this command. Besides, what reason was there for addressing the command exclusively to them? The meaning of it being, "make known the gospel in any way;" there were the same reasons in kind at least, for addressing it to those who could make known the gospel in any other way, as to those who were to do it by public preaching. If, then, this command was not designed to apply exclusively to Christians of that age, can we fix any limits? Must we not receive it as a general command, binding equally upon every Christian, in every age?

Every precept in the Bible is binding upon every human being, as truly as upon those to whom it was first addressed, so far as his situation resembles theirs. The commands of the decalogue, are of universal and unending obligation, because they are equally applicable to all men, in all countries and all ages. There are the same reasons for their being obeyed by all men now, as for their being obeyed by the Israelites, to whom they were first addressed. The commands, "Thou shalt not steal," and "Thou shalt not kill," are binding upon us as well as upon them, because there are the same reasons why we should not steal or kill, as why they should not. Not so with the commands relative to their particular ceremonies, be-

cause the reasons for those commands relative to their particular ceremonies, because the reasons for those commands have ceased to exist. So throughout the Bible. Every precept is binding upon every individual, who is in the same circumstances as were those to whom it was first addressed, and binding because there are the same reasons for his obeying it.

Apply this reasoning to the command we are contemplating. We are bound to obey it, as really as were those who heard it from the lips of the ascending Saviour, so far as our circumstances resemble theirs.

The only question that remains, is, how far do our circumstances resemble those of the apostles? Do the same reasons now exist, for effort in publishing the gospel? The reasons why they should publish the gospel, are all summed up by the Saviour in one verse: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." They were to do it because *the Saviour of souls depended upon their doing it.* The same reason exists now in all its force. Though eighteen hundred years have passed away since this command was given, yet most of our fellow men are ignorant of the gospel. They are perishing for lack of knowledge. They are in precisely the same situation in this respect, as were those who lived in the days of the apostles; and not a reason can be assigned why the gospel should be made known to those who were ignorant of it then, which is not a reason equally strong why it should be made known to such now.

The command is binding, then, upon each of us, as truly and as strongly as it was upon Peter or Paul. If Paul had reason to say, "Woe is me, if I preach not the gospel," each of us, who can speak a word or give a cent for the spread of the gospel, has equal reason to say, "Woe is me, if I publish not the gospel in some way." The wants of perishing souls, and the command of him who had bought him with his own blood, urged Paul to the work. The same wants, and the command of the same Saviour, addressed to us, who are under the same obligations to that Saviour, urge us to it.

A MISSIONARY.

Foreign Mission Meeting.

The New York papers contain accounts of a very interesting Foreign Mission meeting held at the Masonic Hall in that city on Wednesday evening, the 20th ult. It was the 6th annual meeting of the N. Y. and Brooklyn auxiliary of the A. B. C. F. M.

After prayer by the Rev. Dr. Matthews, and a short address by Z. Lewis, Esq. President, the Treasurer submitted his account, from which it appeared that the receipts for the last year amounted to $11,180 68. From the Brick church (Dr. Spring's) $3,446 20 had been received, viz. subscriptions, $3,149 03—Monthly Concert $197 60. Juvenile Association, $100. The annual Report was read by Horace Holden, Esq.—after which the Rev. Dr. Wisner, one of the Secretaries of the Parent Board, addressed the meeting respecting the plans of the Board, the number of missionaries wanted and the prospect that very many young men qualified for the service would soon be ready to enter the various inviting fields of labor that are opening before the American churches, &c. Eighteen young men, of the 49 needed, are already engaged. Some settled pastors are seriously considering the question of devoting themselves to the foreign service. At the Colleges and Theological Seminaries which he had lately visited, Dr. W. had found the minds of increasing numbers fixed on foreign missions.

The following resolutions were then, after addresses from the Rev. Mr. Breckinridge and Rev. Drs. Spring and M'Auley, unanimously adopted:

Resolved, That in view of the manifest success which has attended the endeavors to send the Gospel to the heathen, and of the animating encouragement thus furnished the followers of the Redeemer to increased exertions for spreading through the world the knowledge of his truth,—this society learn with satisfaction, that the parent institution have determined to send forth, as soon as possible, a *large* number *of additional missionaries*, and to occupy *several new stations*; and are resolved to accept the services of *all* possessing the requisite qualifications who shall offer themselves for this benevolent work; and that we pledge to the American Board our hearty and efficient co-operation in executing these determinations.

Resolved, That enjoying in so peculiar a degree the privileges of the Gospel, and favored so highly, as the descendants of an ancestry devoted to this good cause, we owe it as a grateful offering to Him, from whom we derive these and all our blessings, to devote our talents and our property to the extension of his kingdom.

Resolved, That as we hope for success in the great enterprise of converting the world only through the aid of the Holy Spirit, it is incumbent on the churches to be earnest and instant in prayer for this object; and especially to join in the monthly concert, where they can mingle their supplications with those of all the Christian world.

Subscriptions and donations to the amount of about $4,500 were then received, and the exercises were closed with the benediction by the Rev. Mr. Spencer.—*Boston Recorder.*

Trust in God.

I was reading this morning in Newton's Cardiphonia, (see page 152, Edinburgh Ed. 1827,) and met the following striking passage, under date Jan. 20, 1775: "I doubt not, that some who are yet unborn will hereafter clearly see and remark, that the present unhappy disputes between Great Britain and America, with their consequences, whatever they may be, are a part of a series of events, of which the extension and interests of the church of Christ were the principal final causes."

The thought spontaneously arose, would all Christians, like the holy, humble Newton, *where affairs are not under their own control*, refer what appears adverse, to the superintending providence of God, and still persevere in their assigned duties, how much more they might accomplish in the renovation of the world! We are too apt to be discouraged when a cloud passes over the sun; we would fain have it light all the time. But God would teach us to lean on his word. And though for a time he withdraw, he would have us still believe that all things shall work together for good to them that love him, and to the interests of his church at large.—*Ib.* IOTA.

Faith takes God at his word, and depends upon him for the whole of salvation. God is good, and therefore he *will* not—he is true and faithful, therefore he *cannot*, deceive me. I believe he speaks as he means, and will do what he says.—*Ryland.*

We should always record our thoughts in affliction—set up way-marks—set up our Bethels—erect our Ebenezers; that we may recur to them in health: for then we are in other circumstances, and can never recover our sick bed-views.—*Cecil.*

Roman Catholic Controversy.

From the Presbyterian.

CONTROVERSY. No. IV.

RULE OF FAITH.

New-York, 19th February, 1833.

To the Rev. Jno. Hughes.

Sir,—It would appear from your exultation at the delay of my reply, that you were writing against time. I assure you that the force of your reasoning did not occasion that delay; as I think my answer sufficiently evinces. When you gravely attempt to turn such an event to your own advantage, it must convince the public of the weakness of your cause; and it will more fully explain to you the reason and propriety of my bringing so distinctly to view, in our preliminary correspondence, the nature of my occupation. If I had been in Philadelphia, *at the press*, my reply, would have appeared in its proper order as to time. As, however, you seem to intimate that there is merit in despatch, let me inform you that I have to day, [the 18th February,] received your letter, No. 3; and that the time allowed me for reply, extends only to Thursday the 21st, when the manuscript must be mailed, in order to be in season for the next paper.

In regard to the terms "Papist and Romanists," which you call "nicknames," it is proper here to remark, that *truth* requires their use. You assume the rank and name of "Catholic," that is, "the universal Church," and all who are not in communion with you are heretics, doomed to perdition by your anathema, now in full force, unless they repent and return. You beg the question, therefore, which is now in discussion, by the very name. Roman Catholic, in strict speech is an absurdity, being equivalent to "particular universal." Protestants, as members of the universal Church, claim to be catholic; and it is as proper to call you "Papists," as us "Protestants." The one name defines those who hold to the supremacy of the Pope; the other those who *protest* against that system. If you are Roman Catholics, we are Protestant Catholics. I regard names then as signs of things; and use them for truth, not reproach. I shall feel no pang if you call me heretic, "for after the way you call heresy, so worship I the God of my fathers;" and with this explanation, I will hereafter endeavour to oblige you in the use of names.

What you say of Volney is not even an illustration, much less an argument; for it is not true that the doctrine of the Saviour's divinity contradicts our senses, or that *He* was in any way made, or his divinity destroyed by man; all of which are true, if transubstantiation be true. The ribaldry of Volney is one thing, and the exposure of bad theology is another. I meant no reproaches in what I said. But it seems impossible to define this doctrine without offending those who hold it. Perhaps you are not aware that John Huss wrote against the following sentiment of a Bohemian Priest: "that a Priest before he says mass is the Son of God, but afterward he is the father of God, and the creator of his body." I charge nothing evil to the intentions of those who hold this doctrine, I only show its inconsistencies and its tendencies.

But to proceed—The candid reader must be forcibly struck with the peculiar manner in which you pass by every argument brought by me, against your rule of faith. Thus you say, "We are discussing the rule of faith; and the parties agree to adhere strictly to the subject of discussion for the time being, and to admit of no second question until the first shall have been exhausted." And again you say, "Now the state of the question, as laid down in my first letter, required you not to attack my rule by *anticipation*, but to defend your own." This indeed is strange reasoning. Is not the whole subject of the rule of faith before us? And does it lose its *oneness*, by applying the principles of right reasoning to *your* rule, while I answer your objections to mine? But the following paragraph explains your design in this course. "If I prove by unanswerable argument, that the Protestant rule fails, in all these heads, then it will follow, by the very tenor of our agreement, that the Catholic rule *must* be the true rule appointed by Christ." This is saying, in other words, that your Church is the residuary legatee of truth. If the Samaritans are wrong, then *must* the Jews be right? It is like the claim once set up by a wily shepherd. All the flocks of the surrounding fields met at the brook on a summer's evening. The lambs were tender, and were not yet marked with the several shepherd's marks. When the flocks were separated, *he* claimed all the lambs. The others expostulated, one saying this is mine, and another, this is mine. But he replied, "each of you have a mark for your sheep; these lambs have no mark upon them, and cannot be yours; therefore, they are mine." In the spirit of this extraordinary plan of argument, you continue in this, as in your former letter, to keep your own rule wholly out of view; and you decline, in so many words, to answer my many objections to it. By this expressive silence, you for the present at least, give up your rule as indefensible. While you thus pass by all discussion of it, the inference is irresistible, that your hope of success rests upon the plan, of keeping out of view the defects of your system; and in seeking to perplex the general question before the public mind, by scholastic subtilties, when the subject calls for manly argument.

In view of these things, I feel myself called on to pursue, in the first place, the line of discussion with which I closed my former letter. This course is on every account demanded; for your letter of the 14th inst. is only a second edition, head for head, of that already answered by me.

I. I have shown that your rule is not *infallible*. I will now prove that it is the parent of UNCERTAINTY.

1. The authorised version of the Bible is in Latin, as well as the prayers, &c. of the church service. The Vulgate, with all its errors, was adopted by the Council of Trent as authentic and correct; yet a *corrected* edition was ordered by the same council, and it was printed under the care of the Pope, and published with his Bull, prohibiting any alteration in it. But so many errors were detected in it, that the edition was suppressed! These are statements you will hardly deny. 2. The ponderous acts, decisions, &c. of the infallible church are deposited in the following works, and in an *unknown* tongue. Archbishop Manse's Councils, 31 vols. folio; Great Book of Bulls, 8 vols. folio; Acta Sanctorum, 51 vols. folio; Decretals, about 10 vols. folio; total 100 folio volumes, and then 35 folio volumes of the Fathers, whose *unanimous* consent is a part of the testimony. These are the *fountain*, but who of the people can get at it? What is drawn thence, is transfused through the fallible and uncertain minds of innumerable priests, before it reaches the people. Yet these are the *helps to understand the Bible!* 3. The Church of Rome is utterly *silent* about many doctrines; as whether the Virgin Mary was born sinless. There have been fierce contests about it in your communion. But the oracle is dumb. Every Protestant child can decide this question. As to the very seat of the boasted infallibility, she was silent at Trent, and is now divided and uncertain; and so of some other doctrines. 4. According to the doctrine of intention, [see Council of Trent. Sess. 7. Canon 11.] the efficacy of the sacraments depends on the *intention* of the officiating minister; some of these sacraments, of which you make *seven*, are *necessary* in order to salvation, and all of them necessary in their places, to certain states in life. Thus *marriage* is not valid, if performed without the intention of the priest. Baptism and penance are not valid without his intention; and on these depend salvation. But who can be CERTAIN of the *intention* of the Priest? If the Bishop who ordained that Priest lacked intention in the act, then the ordination is invalid, and, of course, all that priest's acts are invalid. But who can be certain that in this chain of ages some link is not wanting! *Who then can be certain of salvation in the Romish Church?* Yet the Duke of Brunswick assigning his fifty reasons for becoming a Roman Catholic, says, "The Catholics, to whom I spoke concerning my conversion, assured me that if I were damned for embracing the Catholic Faith, they were ready to answer for me at the day of judgment, and to take my damnation upon themselves; an assurance I could never extort from the ministers of any other sect, in case I should live and die in their religion." While such daring impiety discovers the absence of all right feeling, it also evinces a desperation peculiar to a cause, which needs propping at any price. Now if these statements be put together, they will show that your system is shrouded in *uncertainty*. But you contend in the first and second editions of your 10th head, "that a rule which is the parent of uncertainty, cannot be that infallible rule established by Christ, to guide us in matters of religion."

II. *The unwarrantable liberties of your church with the word of God, show her fallible to a deplorable degree.* 1st. We have seen on a former occasion the liberty taken by your church in *adding* to the word of God the Apocryphal books and unwritten traditions. 2d. We see how she *takes away* from the Bible by her treatment of the Decalogue. The catechism of the Council of Trent repeats only *four words* of the second commandment, and closes with an expressive *et cætera*. A strange way to give a divine law, especially to a people, who are deprived by the church of the word of God! The version used in the Highlands of Scotland (by authority) mutilates it almost in the same way. The version used in Ireland entirely omits the second commandment! The Doway Catechism is wiser, as it was to circulate where the omission would not be borne; but it plainly perverts the commandment "thou shalt not adore nor worship images," whereas the true translation is, "thou shalt not bow down thyself to them, nor serve them." The reason for the change is very plain. 3d. The evidence adduced in proof of the sacrament of extreme unction by the Council of Trent, is no less than a literary, or, if you please, a *pious fraud*; and I am prepared to prove it. The Rhenish and Bordeaux translations have been signalized by their numerous and glaring frauds. 4th. Your church has added to the word of God new articles of faith, and even new sacraments to the institutions of Jesus Christ. Leo X. condemned Luther for saying, *it is not in the power of the church or the Pope to constitute new articles of faith.* Divers writers, as the Abbot of Panormo, Ancona, &c., contend that the Pope is the measure and the rule of faith, and can make new articles. The Bull of Pius IV. appended to the decrees of the Council of Trent, makes a new creed—including many new articles of faith, to be sworn to by all ecclesiastics; and all are cursed who reject them. Among these innovations, brought in at different times, was transubstantiation, as *young* as A. D. 1215—Purgatory—depriving the people of the cup in the Eucharist—Indulgences—the worship of images—prayer in an unknown tongue. It is of this that some one has remarked, that your faith, like the new moon, is *crescent*, with this difference, however, (let me add,) that it is not, like hers, the growth of *light*. Bellarmine we suppose means this when he says of one article, "*fere de fide*" (de concil. auth. 1. 2. c. 17. s. 1.) "almost a matter of faith;" a probationer for a seat in the creed! If this be not "teaching for doctrines the commandments of men, and making void the law of God by your traditions," I know not what is. How true it is that "*Rome was not built in a day.*" Here then your church both innovates upon the doctrine, and usurps the rights of God; and by this, she proves herself both *fallible* and guilty before God.

III. *Your rule, if observed, requires implicit faith in the decretals and interpretations of fallible men, which is subversive of the very nature and end of religion in the soul.* Faith supposes knowledge, conviction on evidence, and trust in God, founded on a belief of divine truth. But your rule requires unconditional submission to the dicta of the church, in the lump. The "*Carbonarai fides*," or faith of the collier, is the very faith required. It is as follows: When asked, "What do you believe? He answered, "I believe what the church believes." "What does the church believe?" Answer—"What *I* believe." "Then what do you and the church together believe?" Ans. "We both believe the same thing." This is the grand Catholicon for believing every thing without knowing any thing. In this soil grew the maxim that "ignorance is the mother of devotion." It is believing by proxy, or rather not believing at all, in the true sense. Here is the secret of the unity of your church. That this is not my bare assertion may be seen in the creed of Pope Pius IV. when it is said, "I admit the Holy Scripture according to the sense which the Holy mother Church, (whose right it is to judge of the true meaning and interpretation of the sacred Scriptures,) hath held and doth hold." The catechism also declares, that we avoid the damnation of our souls, "by taking the meaning and interpretation of the Scriptures from the same hand, from which we received the book itself, that is the church." (chap. 2. ques. 2.) Now I argue from these facts, that the operation of your rule is to annihilate inquiry, knowledge and faith, properly so called; and shows it to be a most vicious and fallible rule.

IV. *The means which have been resorted to by your church in support of her rule, most clearly show that she is fallible, and that your rule is utterly indefensible.* I mention only a few specimens. 1st. We have seen (in my IIIrd head, letter No. 2,) that by supreme, binding, infallible law, the circulation and perusal of the Scriptures are restricted as follows: No layman has a right to read the Bible without permission from a priest; and then, no Bible not translated by a Roman Catholic. The priest is the exclusive judge of the question, whether or not he is fit to read the Roman translation. Even if permitted to read it, he is by no means to think for himself, but as the church thinks. If he reads without license, he cannot get absolution of sin, until he delivers up his Bible—that is, for the time, he is under the curse of unpardoned sin. And all this is on the assumed ground *that God's word will injure* the great mass of men if they read it. Again, all printers selling to those not *licensed* to read, are to lose the edition printed, and otherwise to be dealt with;—and all this is now binding on all, as well American citizens, as others: and those who reject these laws are anathematised heretics. 2d. A permanent committee, styled the "Congregation of the Index," has charge, by authority, of the work of watching the press, and prohibiting the reading of any books they disapprove. "Their Index," which enrols these books has swelled to a great volume. The American reader will be surprised to hear that Locke, Bacon, Sir Matthew Hale, Addison, Robertson, (Charles V.) Walton, (Polyglott) Saurin, Young, (Night Thoughts,) are *actually prohibited; some wholly*, others in chief part! (See the 10 "Rules of the Index," approved by Pope Pius IV.) 3d. Beside this, Pope Clement VIII. in the year 1595, published a decree that all Roman Catholic authors written since 1515 (the era of the Reformation,) should be corrected so as not merely to *blot out* doctrines not approved, but to *add* what was necessary. These are his very words: "In libris catholicorum recentiorum, qui post annum christianæ salutis 1515 conscripti sint, si id quod corrigendum occurrit, paucis demptis aut additis emendare posse videatur, id correctores faciendum curent; sin minus, omnino deleatur." And worse than all, the process of expurgation has reached even to the "Fathers." Johannes Pappus and Franciscus Junius published an edition of an Index Expurgatorius, prepared by the Inquisitors, under a commission from the king of Spain. From that it appears, that the works of Chrysostom, Ambrose, and Augustine had passages purged from them, which were supposed to be unfriendly to the Roman Catholic Faith. Such passages for example as these are struck out; "there is no merit but what is given us by Christ." "God alone is to be worshipped," (see Bishop Taylor's dissuasive from Popery, chap. 1. for further reference.) Now we say, that by such a process, we may prove any thing we please. The church which restricts the use of the Scriptures; which sits enthroned upon the ruins of human liberty; which forbids men to read, to print, and even to think, except as she shall dictate; which amends, changes, and tortures the writings of the living and the dead, and in support of her system, ventures to approach with her reforming hand even the testimony of antiquity—has evinced to all men that she is not a safe depository of the truth; that she is utterly fallible; that she does by these acts confess and prove it; and however she may by such means transmute all things that she touches into her own image, the Lord of truth never appointed such a guide to his people's faith.

V. *Allow me next to say, that your rule, when in full and proper force, is incompatible with civil liberty and the rights of nations.* Your system, with the Pope at its head, is a species of universal monarchy, civil and religious, extending to the whole world. As the vicar of Christ, he claims to be head of the church and of the state, wherever there is either on earth. Now, for the proof: 1st. *This right has been distinctly claimed.* Pope Innocent III., says, "The church, my spouse, is not married to me without bringing me a dowry. She hath given me the mitre for the priesthood, and the crown for the kingdom—making me *Lieutenant* of Him who hath written on his vesture and on his thigh, King of kings and Lord of lords. I enjoy the plenitude of power, that others may say of me next to God, *Out of his fulness we have received.*" (Itinerar. Ital. part 2. de coron. Rom. Pon.) I know no equal to this blasphemy but the ravings of a madman who once said, in my hearing, that he had been appointed by God *commander-in-chief of the celestial hosts!* The reader will please compare with the above, John i. 16. The Bull of Clement V. for crowning the Emperor Henry, contains the distinct assumption of universal temporal empire; so do also the twenty-seven sayings of Gregory VII.; Clement VI. claims the same; so does the canon law, the Gregorian Epistles, Martin V., Boniface VIII. &c.; not to mention Bellarmine, and a number of other writers in your church, who contend for the same rights. But not only have Roman Catholic writers and Popes contended for temporal jurisdiction over nations, but Councils and General Councils, whose authority you all acknowledge, have done the same; as I am abundantly prepared to prove if you deny it. 2. This claim has been on divers occasions *carried into practical operation*, so as to leave no doubt as to what it means. The Popes have taxed nation after nation for the *spiritual treasury* at Rome, so that "Peter's pence" became a bye-word to express the tyranny of Rome. They have deposed princes and set others up in their stead; they have cut asunder the very bonds of society by absolving subjects from the oath of allegiance to heretical princes; they have required princes to exterminate their subjects, and encouraged subjects to destroy their princes; and under this broad claim, they have even given away kingdoms to foreign princes, and have made crowns and nations their play-things and their toys. It is a curious fact to an American citizen, that Spain and Portugal have a universal grant from the Pope of the two Americas. 3. *Institutions have been erected and encouraged throughout the world, wherever they would be tolerated, and systematic and legalized persecutions have from age to age been carried on, to sustain this system of universal empire.* At the very name of the Inquisition, some of the nations of Europe still tremble; and the heart of every civilized man is moved with mingled indignation and horror. This is a painful, but necessary topic. I will not here enlarge on it, but stand prepared with abundant facts to substantiate my statements, if you deny them. Now, the reasoning from these facts against your rule, is irresistible. God has made all men free, and all nations are endowed with the inalienable rights of self-government; and He who has said, "My kingdom is not of this world," has also said, "Render unto Cæsar the things that are Cæsar's." The church therefore which claims these powers is at war with the Bible; and the rule of faith under which she holds these doctrines, and practices these usurpations, must be, in the strongest sense, a *fallible and misguiding rule.* If Roman Catholics reject these principles, as every true American *must*, and as I doubt not multitudes of your people in this country and Great Britain *do*, then where is your infallibility! But you say the church is infallible, and her system unchangeably fixed. I call on you then for a defence.

Once more. *The effect of your rule of faith is to corrupt the worship of God, and to engender abundant superstitions.* Idolatry, (excuse the word,) is enthroned in the temple of God, by the bulls of popes, and the decrees of Councils; and is practically illustrated every day in the worship of the church. The spirituality of religion is lost amidst a crowd of images and relics; of interceding saints, and human inventions: and ignorance perpetuates what your erring rule has legalized. Need I point out to you exorcisms and incantations, to prayers to the saints, and worship of the Virgin Mary, to holy-water, and the baptism of bells, to pilgrimages, and penances, and the crowd of superstitions which are encouraged in your church in confirmation of my statements? Who would believe it, if it had not been seen, that in the nineteenth century of the Christian era, there is a great anniversary day, set apart in "Rome, the mother and mistress of churches," for blessing all the horses and asses and other beasts of that great city; whilst the same pontiff who sanctions such a system, publicly denounces Bible Societies, as the organizations and servants of the devil! I ask if this is the product of infallible guidance; or if the rule which sanctions, teaches, and perpetuates such things, can have been given us by God to direct us in matters of religion?

I would superadd these heads to those contained in my former letter; and must wait in expectation of your redeeming the *pledge* to answer them hereafter. In the mean time, that you may have no ground of complaint, even in appearance, I will close by briefly noticing your second edition of the ten Heads against *our* rule of faith. As to all you say about my denying the *word* of God to be a judge of controversies, our readers will judge whether you have not attempted to blind them by sophistry, rather than convince them by argument. You knew that I spoke of God as the Ruler, the Bible as the Rule. God is the judge and the only judge, properly so called. The Bible contains the record of his infallible judgments. It is God speaking to man. Again, you so evidently and consciously *labour* to disentangle yourself from my exposure of your use of 2 Peter i. 20. (on private interpretation,) that I am entirely willing to leave the subject to speak for itself, without another word.

Here allow me to remark, that in your two letters, *which two are one*, your current reasoning is this: *There are certain defects which no infallible rule can have; the Protestant rule has these; therefore, it is not infallible.* Now I have shown, (so clearly that you pretend not to refute it,) that these defects are inherent in your rule; therefore, at every step, your own blows return upon your own cause. The force of this reasoning is irresistible, if you were honest in using it; for it is *your own reasoning*. Yet when the blow rebounds, you cry out, this logic was to destroy the Protestant rule, not mine. I was not talking of *my* rule! You press me to keep to the point. What is the point! The rule of faith. Only do not touch Mr. Hughes's rule of faith. But I not only thus exposed your rule of faith, I also defended our own rule from point to point. Let us summarily review these *old* acquaintances.

1. "Christ never appointed the Protestant rule." "Christ never wrote any part of the Old or New Testament, and never commanded any part to be written by his apostles." (1) Let us apply this to your rule. Christ never wrote or commanded his apostles to write the Apocryphal books, or *unwritten* traditions; therefore, Christ never appointed them as a part of the rule of faith. (2) Either the prophets and apostles were moved by inspiration when they wrote, or they were not. If they were, then they wrote by divine authority. But you do not deny that they were. Hence your statement is false, and if it proves any thing, it is that the Bible is not God's word. Your next proof is that the "Protestant rule of faith did not exist till the end of the first century." Now this is a mere play on words. I say that the *Divine revelation* is our only rule of faith. The Bible contains that revelation finally made out. The *precise equivalent* to this existed while Christ and his apostles were on earth, viz. the Old Testament and their infallible instructions. Before inspiration ceased, the Bible was completed. I will carry out your argument. The Bible is a *printed* book; but at the death of John, the art of printing being unknown, the word of God was *written with pens*, therefore the *Bible* is not God's word. In the latter part of this head, you virtually deny that the Old Testament is of equal authority with the New. Is this so?

II. You call for "*Scripture warrant*" that the Bible is the rule of faith. We reply as before, 1. *The presumption* (prior to the proof,) always is, that the Bible *alone* is the rule of faith. I ask, will you join the Infidel, and say, that the presumption is the other way? 2. If any thing else is to be added to the Bible, those who say so are bound to prove it. Hence the attack on the pretensions of *your* rule is the fair order of discussion. Feeling this to be a sore spot, you cover it up. 3. The only admissible proof, as God tells us, *is a miracle*. Well, therefore, may you shift and turn and be silent, to shun a call you cannot meet. The only reply you make to this reasoning is to charge me with saying, that "the Protestant Rule is founded on presumption;" a misrepresentation so glaring, that unwilling to distrust your candour, I must charge it on your cause. 4. I then gave you Scripture warrant for our rule, which you cannot torture so as to weaken its direct proof. I will adduce more Scripture proofs, in connexion with which the reader will please to examine 2 Tim. iii. 14, 17. and Isaiah viii. 20.

In John vii. 17, we are taught that obedience gives certainty to doctrinal knowledge. From 1. Peter i. 23. 1 Thess. ii. 13. James i. 18, that *the Bible* in the hands of the Holy Spirit, is the instrument of converting the soul. John xvii. 17. *The Bible* is the means of sanctification. Eph. vi. 17. Hebrews iv. 12. It is the great power of God. Gal. 1. 8. It is the rule by which even apostles are to be tested, (though the *Pope* refuses.) 1 John iv. 1—3. It is the *people's rule* to try the spirits; no infallible judge is named. John xii. 48. It is the *rule of judgment* at the great day. John xx. 30—33. *One Gospel* is sufficient to give eternal life. Luke xvi. 29—31. Nothing, no, not a miracle can convince those who reject it. Rev. xxii. 18. Awful judgments, (I beg you to look narrowly at this,) are denounced against those who tamper with even a *part* of the Bible. The church who would mend this rule, is entitled to the epitaph of him who was destroyed by the nostrums of quacks, and directed to be written on his tomb, "I was well—I wanted to be better—and here I am."

III. You argue "as the Bible is known through the medium of interpretation, and as the Protestant medium is fallible, therefore, the rule is fallible." 1. I reply, until you *prove* your infallibility, which you have not yet done, you are in a much worse case than we, as your Apocrypha, unwritten Traditions, and one hundred folios, with "all the Fathers," exceed in number our Bible, since you have to interpret all these, to get at the true sense. 2. Your reasoning, reduced to form, is this: every rule, (say one for measuring distances,) is handled by men; but men are fallible—therefore every rule is false—and cannot measure infallibly—or, in other words, none but an infallible man can use the Bible. Is not the following reasoning just as good! Either it rains, or it does not rain—if it rains, it does not rain—if it does not rain, it rains. Then does it rain, or not rain?

IV. You say the Bible cannot prove its own authenticity and inspiration, therefore, it alone cannot be the rule of faith. We reply—1. The inspiration of Scripture may be proved from prophecy, from its contents, &c. 2. On the question, "are these the *authentic* or *genuine books* which they profess to be," you confound the *proof* of a thing with the *matter* of it; as if you had said, a twelve inch rule is not a true rule, unless it can prove itself. This is absurd. Your illustration of the will is every how faulty. The testator is Christ—the Bible is the will—the church is the heir. Who is the court before whom the proof is to laid? Why the church, you say. But who gives it authority? The church. No—the testator, for the church is *heir*. Who is the witness? The church again.—Yet with this *figure* you would prove your point. Now the case is this. Here is *a will*. We want *witnesses* to *prove* that the testator made the will—not to *give* it *authority:* that comes from the testator. So it is precisely with the Bible. The church does not give it authority; the Bible gives authority to the church. *The Testimony* of those who lived in the Apostles' days is what we want. Jewish writers testify, Heathen writers testify, and Christian writers testify, that this is the Book of God. If you call this tradition, then it is the tradition of *written testimony;* it is the tradition of universal antiquity; it is such tradition as falsifies your *unwritten traditions*, your apocryphal books, and your judge of controversies. If this be not so, will you tell me when and where the church authority settled the canon?—In a word, if the church of Rome had never existed, the proof would have been entire.

V. You are constrained to admit here that you make a misstatement in your former letter of *one entire century!* You also misinterpret my statement as to "sacred books" being doubtful. I said "some" (not books, but men) were doubtful, as to four of the many books. In the mean time the churches had "all the books," and these doubts of *some*, (men, not books,) did not make it less truly, the real and full rule. Of course, besides the distrust occasioned by such unfairness, your conclusion that the canon was so long uncertain, drawn from this perversion, falls to the ground. I also refer the reader under this head, to the contradiction I have there exposed, to which you render no reply. You assume that the church *knew;* and yet argue against our rule, that it was *not* known. Now which is true! If the former, your reasoning is false; if the latter, your rule is fallible.

VI. & VII. There are two methods of settling disputes, *reason* and *force*. You take the latter; we the former. There are two rules, the Bible and the church of Rome. You assert that the Bible has failed, and thus make your church better than Christ and his apostles. I call for your proof. As to heresy, Augustine, whom you claim and quote, mentions eighty-eight heresies, down to his time! I will in due season give you more of your own history on this topic.

VIII. & IX. You have "slurred the notes," to use your own expression, and made no reply to me. 1. I have proved, (see introduction to former letter,) that by confession of Roman Catholics, they are as uncertain as Protestants. 2. I have proved in this letter, (see head on uncertainty,) that you are wholly uncertain:—and now, 3. You have at last to adopt our rule, or give up the question. For you get at the proof of your infallible rule by fallible men; and you get the proof entirely from the Bible. Is not this then making the Bible interpreted by fallible men, your rule of faith?

And now Sir, in closing this letter, I wish you to know that I will not be *diverted* from the fair and full discussion of the whole subject, viz. the rule of faith. Common sense demands; and the third and fifth articles in our agreement justify it. I wish you also to understand, that all I say is to be applied to your *system*, and not to your people. In this country especially, that Proteus-system conforms itself as much as possible to the advance of the age, and the genius of a free and thinking people. You must go to Spain, to South America, to Rome, to see your system. The people here know not the half. It is *in spite* of being Roman Catholics—not *in consequence* of it, that you number the good and wise among your people.

Your challenge to our whole church provokes a smile among us.—When I need any aid to meet your calls, I will tell you so. I am, I own, among the most insufficient of the sons of that venerated church to which I belong; but she feels as if no mighty shield were needed to quench your arrows, and cover her sacred bosom from your assaults.

I remain yours, &c.

JOHN BRECKINRIDGE.

Revivals of Religion.

Madison, (Georgia,) 29th January, 1833.—"During the past year, I have been in about twenty-five Revivals of Religion; twelve of which were within twelve successive weeks, averaging about forty-six hopeful converts, for each Revival. "Not unto us, O Lord, not unto us, but unto thy name be all the glory."—"Ours is the bliss, but thine O Lord, the boundless praise." These revivals have been chiefly in *South Carolina*, and have embraced as the subjects thereof, an unusually large number of *men*, wealthy, talented and influential men—and as a goodly number were *young men*, it is believed that not a few will ere long be found in the Schools of the Prophets. I am told that one single Revival in South Carolina has already furnished nine candidates for the Gospel Ministry. Most of them I believe are young men of great promise, and two of them very highly talented members of the bar. Blessed be God—Say unto him, thy God reigneth! Amen, Alleluia!

"Your brother in the bonds of the Gospel,
DANIEL BAKER."

South Carolina.—In the midst of political excitement which has risen to a degree of no ordinary intensity—strange as it may appear—there has been for the year past, and we believe that there still is, taking the community at large, a deeper sense of religious obligation than at any previous period of our history. There is, therefore, no just cause for discouragement. As the rod of Aaron swallowed up the rods of the magicians, so do the objects which the Gospel presents, when properly viewed overpower all other considerations, and render them as "nothing and less than nothing and vanity." The collisions of party, moreover, have had a tendency of leading Christians to distrust human wisdom and human aid, and of causing them to place their reliance more exclusively than ever upon that arm which is mighty to save. Here then is our hope.—The Sanctuary of God—the men and women of prayer, are, after all, the salvation of the State.—*Charleston Observer.*

Pendleton Old Court House.—As further fruits of a previous revival of religion in that village and its vicinity, we learn that, at a late communion season, *forty* were received into the Presbyterian Church on the profession of their faith.—*Ib.*

In Hat Creek Church, Campbell Co. Va.—About three months ago, it was intimated in our paper that there were some favorable indications of the reviving influence of the divine Spirit in Hat Creek Church. It is now nearly six months since the first visible appearance of the Spirit's influence amongst his people. About the last of October a meeting was commenced which was protracted many days: during which time professors were aroused from their slumbers, became animated with new and brighter hopes, and sung and prayed with new life and energy. How true it is, "That when Zion travails, sons and daughters are born unto her!" For now, the preached word began to take effect, and was like a two-edged sword, piercing the hearts of God's enemies; many were wounded, many were slain, and many were made alive in Christ Jesus. For several months the congregations were large, attentive, and deeply solemn; and although the inclemency of the season has prevented many from attending meeting, yet the feeling was by no means subsided; many still express anxiety in regard to their soul's salvation. How many have been hopefully converted in this revival we cannot venture to say—But it is with gratitude to the Great Head of the church, that we are able to report that upwards of forty have connected themselves with the Presbyterian church at this place, within the last six months.—*Southern Religious Telegraph.*

Neshamony, Pa.—On the 16th and 23d of Feb. the session at Neshamony admitted 71 persons; who may be regarded as the first fruits of the protracted meeting held early in January last. Of these a large number are yet to be baptized. Instances of conviction and conversion appear to have frequently taken place since the protracted exercises ceased; and in numerous families prayer is now offered where until lately such worship of God had been wholly unknown.—*Philadelphian.*

Norristown, Pa.—On the evening of the 28th of Feb. last, the editor preached in the Presbyterian Church at Norristown, in which he some time since announced that a protracted meeting had been held in the four first days of January. Since the protracted meeting, the Rev. Charles W. Nassau, the former pastor of that Church, has continued to supply their pulpit, and last week, in company with the Session, conversed with about forty persons, who were admitted to the Lord's table.—*Ib.*

Buckingham Church, Md.—On Lord's day the 34th of Feb. last, the Rev. Alexander Campbell administered the Lord's supper to his flock, and admitted to the full communion of the church forty-two new members. Ten or twelve other hopeful converts at the protracted meeting commenced on the 8th of Feb., of which these 42 persons were brought into the kingdom, applied for admission to the Protestant Episcopal Church.—*Ib.*

At *Berlin* on the 26th of Feb. ninety-six persons, joined the Temperance Society; making about 200 members in the neighborhood of Buckingham Church. Temperance and revivals of religion advance together.—*Ib.*

Notices of Revivals.—Numerous communications have left us little space of late for intelligence respecting revivals. The following are from recent letters and various papers before us.

Statesville, in Iredell co N. C. we understand is receiving a shower of divine influences. Three weeks since the work was in an interesting state.

Snow Hill, Md. has been visited by the Spirit. The revival is described by an elder of the church as a scene truly glorious. A protracted meeting was held there about the first of February. The elder just mentioned says—"One among the most happy weeks of my life has just passed. God has graciously visited his church, has revived his work in the hearts of his own people, has poured out his Spirit upon many strangers and foreigners, and caused much joy and gladness because of repenting and returning sons and daughters.

Newark, N. J.—Rev. Mr. Hamilton's congregation in this place—so eminently favored of God a year or two since—is again revived.

Neshamony Church, Pa. under the pastoral care of Rev. R. B. Belville, is enjoying a season rich in mercies. Many are turning unto the Lord.

Burlington, Vt.—The first Congregational Church in Burlington, under the pastoral care of Rev. J. K. Converse, though not blessed with a revival, is favored of the Lord. About thirty members have been added to it in the course of a few months.

In Sussex co. N. J.—Several hundred have been brought into the kingdom of Christ within a few months.

Grafton, Mass.—Rev. Otis Converse, says "the Lord is causing the Spirit to descend as the rain on the people of the town." The revival has continued more than two years.

The West.—Rev. J. M. Sadd, a missionary in St. Francis co. Mo. reports thirty-six conversions during the year.

Rev. E. S. Scott speaks of an interesting revival in Ashtabula co. Ohio. There were more than 50 inquiring—"what shall we do to be saved?" and 8 or 10 conversions.

Andover, Ohio.—The church at this place has been revived; twenty hopefully converted, and eighty inquirers.

In Washington co. Ohio.—The church has been blessed with a revival and with important accessions to its strength.

We might present—had we space for them—many facts like the above, which show that the Lord has not deserted his church. But in many—we must say most—of the churches from which we hear there is urgent need of prayer and effort. So little of the power of the gospel is evinced that thousands pass heedlessly on, not regarding the work of the Lord.—*Southern Religious Telegraph.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MARCH 20, 1833.

PROGRESS OF TEMPERANCE PRINCIPLES.

We learn by a letter from Washington City, published in the Boston Recorder, that the mail contractors are becoming convinced of the importance of having for their stage drivers, men who do not make use of ardent spirit. We do not marvel at the growing prevalence of such a sentiment. We should suppose, that if the contractors were actuated by no higher principle than self-interest, they would see the importance of employing none but strictly temperate men as drivers of their stages. When this principle is strictly acted upon with respect to all our stages and steam-boats, fatal accidents in these conveyances will be much more rare occurrences. The public are deeply interested in this matter; and should use every effort to accelerate the needed reformation. The following is an extract from the letter above alluded to: "One of the largest mail contractors in the United States has concluded that no man who drinks spirit shall drive any of his stages. Measures are taking to have this rule extend through the whole line of mail stages in the United States."

MEDICAL COMMENCEMENT.—The annual commencement in the Medical Department of Transylvania University, took place at the Medical Hall, on Saturday last.

A public examination of the candidates for the degree of Doctor of Medicine, before the Board of Trustees, subsequent to a private examination before the faculty, was held in the forenoon. At 3 o'clock P. M. a Latin Address was delivered by Professor Lutz, acting President of the University; after which the degree of M. D. was conferred on sixty-nine gentlemen. The exercises were closed, by a Valedictory Address from Professor Richardson.

CENTRE COLLEGE.—The regular semi-annual examination of the students of this Institution commenced on Monday last. The examination will close today.

COLONIZATION.—We understand that the Legislature of Virginia have appropriated eighteen thousand dollars per annum, for five years, to aid in colonizing in Africa the free blacks of that State.

THE VERSE HERALD, AND ADVOCATE FOR THE BIBLE.—The first two numbers of this publication were issued upwards of a year ago, as an experiment. The third No. on an imperial half sheet, has recently appeared, with the assurance that the publication will in future be issued monthly, at Oswego, N. Y. A considerable number of copies are to be distributed through the country; and it is left to the option of those receiving them either to contribute towards sustaining the paper not. To those who wish to become subscribers, the paper is furnished at fifty cents per year.

For the Western Luminary.

BROTHER SKILLMAN:—

The occasion upon which the following letter was published, in the paper from which it is now copied, will be seen in the editorial notice with which it is introduced. If the judgment of the person to whom it individually refers is not greatly misled by his partiality to its valued author, it may be regarded as a word in season, and "fitly spoken" to those—(and their number is extensive)—whom God has stricken with heart-rending bereavements. J. J. P.

[The following copy of a letter written by a gentleman in this place, to his friend in the South, has been politely furnished us for publication. It will be found interesting by many of the reading community.]—*Waterford Atlas.*

Waterford, N. Y. Feb. 4th, 1833.

Dear Brother:—We are looking now nightly at two planets which appear nearly in conjunction in the South-west at about 7 o'clock of the evening. They are Jupiter and Venus—one of the largest, and one of the smallest of the whole celestial family. Yet Venus *appears* altogether largest and most dazzling, and the reason we know to be, because it is much nearer to us. I have found in this one illustration, which however trite, I think is true and important, the comparative estimate we place on different objects. Those which are nearest to *sense* appear largest and shine most brilliantly. Temporal things "are seen," and it requires faith—it needs a very searching telescope—to follow them into the remoter depths of eternity, where, nevertheless, when they are "apprehended," they stretch into a magnitude and might—a worth with which sense had never invested them.

I observed again that what we were indebted to for the view of both these planets, was *night;* without this, they would have *been* as large, and rolled as orderly, but we should not have seen them, and might have supposed the whole region in which they lie, an empty waste. So is it obviously in many points of moral experience. Our clearest views of God, his providence and love, I am persuaded, depend on the darkening influence, (so far as this world is concerned) of sanctified afflictions.

"When sorrow touch'd by thee grows bright,
With more than rapture's ray;
As darkness shows us worlds of light
Which never shine by day."

And I may remark once more—if you will bear a further continuance of *my sermon*—that *science* and true knowledge are requisite to understand this beautiful relation of the planetary system. Without this, one might look up to the skies, "with brute unconscious gaze"—or if he regarded them at all, would probably consider both these planets as sliding along upon a concave surface, and in danger of infringing each other by a conjunction. The true philosopher knows, on the contrary, that one is inferior, and the other many millions of miles superior, to the sun, and regards the amazing circles together with the power and harmony in which they move, as among the most admirable works of God. In like manner does it become the experienced and well informed, to exhibit evidences of consolation in sorrow. Ministers of the gospel, aged persons, and scientific men, are expected to be "examples of suffering, affliction, and of patience."

In short, my Dear Brother, we have every thing to comfort us, from the world of meditation, when we can be sober and calm enough to draw from it; and this chastened seriousness is best attained, and most reasonably expected, in the disciples of the christian religion. I do not ask you to school yourself into indifference under the loss of your child. I do not wish you to rest on the negative consolations of a stoic philosophy, which could at best but tell you of an escape of this object of your affections from probable evils in the present state. Christianity affords all this, and more. It bids us be so *far* indifferent, only, as not to harm ourselves: It tells us that our departed friends have escaped from evils, and not only *may*, but certainly *do* exist in another—and on reasonable conditions—altogether a better state.

The most immediate relief I have ever been able to find, under these twinging pangs of bereavement, —for I am not holy enough, I fear, for more abstract reflections,—has been by following my departed loved ones in imagination, and attempting to fasten on some conceptions of their present superior blessedness. I love to conceive of a glory and majesty and sweet purity, like that we attribute to angels, as pertaining to their very persons. I walk with them in fancy, over the fields and along the rivers, that, to our conceptions, grace the fair paradise of God. I listen to their songs of devotion—I almost hear their language; and I feel assured, if it could be understood, it would be found to chide and warn us against unreasonable grief. It would bid us indulge no distant desire for a return from such superior existence; but hasten to prepare to follow them, and then enjoy it for ourselves.

When these reflections are ripe, I feel fully contented: the heart indeed bleeds, perhaps more freely still; but I can say with the dying Portia to her husband—"it is not painful."

That he may have much of this and all the higher consolations which the promises of revelation afford, is my sincere and ardent desire for the friend of my youth, and the companion of my early studies. One half of your dear family are now, I trust, in heaven: You will not be less willing to follow, when your time is come. It is kind in Providence thus gradually to smooth the way: the balance may soon be on that side. And when all your work of doing and suffering is finished, I pray that your exit may be as calm, and your retrospect as brilliant as that of the stars whose appearance has introduced these reflections.

And if, in addition, such a thought can afford you any solace, you may feel well assured that there are many kindred spirits, who are both disposed to commiserate you, and know how to do it, from similar bitter experience. Among these, I trust, may be subscribed, YOUR FRIEND & CHRISTIAN BROTHER.

African Colonization.

EMIGRANTS TO LIBERIA.—*Paris, Ky. March* 15.—On Tuesday last, thirteen or fourteen colored persons started from this place, to join the exhibition, which will leave Louisville, in a few days, for Liberia. We hope they will have a prosperous journey. When the Colonization Society begins to extend her influence, and her exertions to our free black population, it will open many an eye, to the benefits and advantages, resulting from the operations of the society.—*Citizen.*

Danville, Ky. March 10.—On Wednesday last thirteen manumitted slaves left this place for Louisville, from thence to embark, with other emigrants from the state, for the Western coast of Africa. About eighteen months ago the Society, at this place, was only able to send one emigrant—MARK GREEN,—who has written to Mr. Lewis Green, his former master, and his friends, that he is free and happy, and does not wish to return to this country. Now this society has sent out 13, the expenses of whom she has paid, chiefly, from her own treasury.—*Olive Branch.*

Does the Colonization Society operate as a hindrance to the Emancipation of Slaves?—Is such its tendency? This has been asserted by its opposers—but is it so? Look at the following facts, [together with the above:]

An Agent in Norfolk, in a letter to a gentleman in this city, writes as follows, in relation to the emigrants which sailed from that port on the 4th ult.—"There is one circumstance which I think ought to be particularly noticed; of the one hundred and twenty-seven emigrants that sailed from here in the brig Roanoke, only *twelve* of them were free, and *one hundred and fifteen* of them were *slaves*, emancipated on condition of their being sent to Liberia."—*Richmond Telegraph.*

COLONIZATION ADDRESS.—*New-York, March* 2.—The furious storm which so suddenly swept over our city last Sunday evening, occasioned a thin house in the Brick Church to hear the address of Mr. Robert S. Finley. It was one of the most eloquent and effective addresses, however, to which we ever listened.—At times there was scarcely a dry eye in the house. We wish the opponents of this noble institution—an institution by far the most important of any of the great benevolent objects of the day—and also the misguided zealots who advocate immediate emancipation without colonization, could hear Mr. Finley one evening. Their erroneous views would then all be dissipated, and from foes of the Society, they would become its warmest friends.—*Christian Intelligencer.*

ANOTHER MUNIFICENT DONATION.—We are informed by a gentleman who left Washington a few days since, that just before his departure intelligence had been received at the office of the Colonization Society, of a second legacy of $10,000 from New-Orleans. Mr. Ireland, of that city, lately deceased, has left by his will to the American Colonization Society one-third of his estate, the whole of which is valued at $30,000. This makes $20,000 from New-Orleans in one year, for this noble charity.—*N. Y. Observer.*

Inauguration.

The National Intelligencer of the 5th instant, says —"Yesterday, March the fourth, about the hour of 12, ANDREW JACKSON, of Tennessee, elected PRESIDENT of the United States for four years ensuing, and MARTIN VAN BUREN, elected VICE PRESIDENT of the United States for a like term, repaired to the Representatives' Hall, in the Capitol, and in the presence of a number of Senators and Representatives in Congress, Foreign Ministers, Public officers of the United States, and a great concourse of ladies and citizens, each took the oath of office, which was administered to them by the Chief Justice of the United States.

INAUGURAL ADDRESS
OF THE PRESIDENT OF THE UNITED STATES,
4TH MARCH, 1833.

FELLOW CITIZENS:

The will of the American people, expressed through their unsolicited suffrages, calls me before you to pass through the solemnities preparatory to taking upon myself the duties of President of the United States, for another term. For their approbation of my public conduct, through a period which has not been without its difficulties, and for this renewed expression of their confidence in my good intentions, I am at a loss for terms adequate to the expression of my gratitude. It shall be displayed, to the extent of my humble abilities, in continued efforts so to administer the Government, as to preserve their liberty and promote their happiness.

So many events have occurred within the last four years, which have necessarily called forth, sometimes under circumstances the most delicate and painful, my views of the principles and policy which ought to be pursued by the General Government, that I need, on this occasion, but allude to a few leading considerations, connected with some of them.

The foreign policy adopted by our Government soon after the formation of our present Constitution, and very generally pursued by successive administrations, has been crowned with almost complete success, and has elevated our character among the nations of the earth. To do justice to all, and submit to wrong from none, has been, during my administration, its governing maxim; and so happy has been its results, that we are not only at peace with all the world, but have few causes of controversy, and those of minor importance, remaining unadjusted.

In the domestic policy of this Government, there are two objects which especially deserve the attention of the people and their Representatives, and which have been, and will continue to be, the subjects of my increasing solicitude. They are the preservation of the rights of the several States, and the integrity of the Union.

These great objects are necessarily connected, and can only be attained by an enlightened exercise of the powers of each within its appropriate sphere, in conformity with the public will constitutionally expressed. To this end, it becomes the duty of all to yield a ready and patriotic submission to the laws constitutionally enacted, and thereby promote and strengthen a proper confidence in those institutions of the several States and of the United States which the people themselves have ordained for their own government.

My experience in public concerns, and the observations of a life somewhat advanced, confirm the opinions long since imbibed by me, that the destruction of our State Governments or the annihilation of their control over the local concerns of the people, would lead directly to revolution and anarchy, and finally to despotism and military domination. In proportion, therefore, as the general government encroaches upon the rights of the States, in the same proportion does it impair its own power and detract from its ability to fulfil the purposes of its creation. Solemnly impressed with these considerations, my countrymen will ever find me ready to exercise my constitutional powers in arresting measures which may directly or indirectly encroach upon the rights of the States, or tend to consolidate all political power in the General Government. But of equal, and indeed of incalculable importance is the Union of these States, and the sacred duty of all to contribute to its preservation by a liberal support of the General Government in the exercise of its just powers.

You have been wisely admonished "to accustom yourselves to think and speak of the Union as of the palladium of your political safety and prosperity, watching for its preservation with jealous anxiety, discountenancing whatever may suggest even a suspicion that it can in any event be abandoned, and indignantly frowning upon the first dawning of any attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts." Without union our independence and liberty would never have been achieved —without union they can never be maintained. Divided into twenty-four, or even a smaller number of separate communities, we shall see our internal trade burdened with numberless restraints and exactions; communication between distant points and sections obstructed or cut off; our sons made soldiers to deluge with blood the fields they now till in peace; the mass of our people borne down and impoverished by taxes to support armies and navies: and military leaders at the head of their victorious legions becoming our law-givers and judges. The loss of liberty, of all good government, of peace, plenty and happiness, must inevitably follow a dissolution of the Union. In supporting it, therefore, we support all that is dear to the freeman and the philanthropist.

The time at which I stand before you is full of interest. The eyes of all nations are fixed on our republic. The event of the existing crises will be decisive in the opinion of mankind of the practicability of our federal system of government. Great is the stake placed in our hands: great is the responsibility which must rest upon the people of the United States. Let us realize the importance of the attitude in which we stand before the world. Let us exercise forbearance and firmness. Let us extricate our country from the dangers which surround it, and learn wisdom from the lessons they inculcate.

Deeply impressed with the truth of these observations and under the obligation of that solemn oath which I am about to take, I shall continue to exert all my faculties to maintain the just powers of the Constitution, and to transmit unimpaired to posterity the blessings of our federal Union. At the same time, it will be my aim to inculcate by my official acts, the necessity of exercising, by the General Government, those powers only that are clearly delegated; to encourage simplicity and economy in the expenditures of the Government; to raise no more money from the people than may be requisite for these objects, and in a manner that will best promote the interests of all classes of the community, and of all portions of the Union. Constantly bearing in mind that, in entering into society "individuals must give up a share of liberty to preserve the rest," it will be my desire so to discharge my duties as to foster, with our brethren in all parts of the country, a spirit of liberal concession and compromise, and, by reconciling our fellow-citizens to those partial sacrifices which they must unavoidably make, for the preservation of a greater good, to recommend our invaluable Government of the Union to the confidence and affections of the American people.

Finally; it is my most fervent prayer, to that Almighty Being before whom I now stand, and who has kept us in his hands from the infancy of our Republic to the present day, that he will so overrule all my intentions and actions, and inspire the hearts of my fellow-citizens, that we may be preserved from dangers of all kinds, and continue forever a UNITED AND HAPPY PEOPLE.

Summary.

A. H. Churchill, Esq. Senator from Hardin and Meade, Ky., has been appointed by the Governor, Circuit Judge of the District, in which a vacancy has recently occurred by the resignation of Judge *Booker.*

SUICIDE.—*Jacob Ladd*, of Clark county, Ky., put an end to his existence on the 8th ult., by hanging himself. Cause not known.

Elias P. Seely, Esq. has been elected Governor of New Jersey, vice *Samuel L. Southard*, Es.q recently appointed U. S. Senator.

NEWSPAPERS.—The New-York Gazette says, that eleven millions eight hundred thousand newspapers pass through the New-York postoffice annually. There are more than double that number published in the United States. When we take into consideration the amount of political, religious and literary information distributed by these means, if the proole are not enlightened, it is their own fault.

HOLT'S HOTEL.—We are informed by a cofrespondent who yesterday visited this immense establishment, that the enterprising proprietor is likely to realize his most sanguine expectations in the success of his house. It has been opened scarcely a month, and he now dines over two hundred gentlemen at his ordinary, and at least two thousand in his various rooms daily. His beds, amounting to near 250, have been several times completely filled. To supply his table, he purchases, besides large quantities of cut beef, a fat bullock every morning, with other meats, poultry, fish, &c. in proportion. He roasts 700 lbs. of provision at a time, the spit being turned by a steam engine. Our correspondent wishes those who have not yet paid Mr. Holt a visit, would call and view for themselves, one of the most extraordinary hotels in the world.—The order, regularity, and quiet, preserved there, together with the kind attention of the domestics, are worthy all praise.—*N. Y. Paper.*

Obituary.

Departed this life on the 16th of February last, near Perryville, Mercer county Ky., Mrs. ELIZA WADE, wife of Capt. Wm. Wade. She had long been a member of the Presbyterian Church. She was zealously devoted to the cause of the Redeemer, and her aid and influence were given to all the benevolent institutions of the present day. She has left the church, a husband, children, and numerous connections to mourn her loss. The righteous have hope in their death. G. H. B.

Died, Feb. 22d, 1833, at his residence in Woodford county, Capt. SAMUEL P. MENZIES, aged 74 years. In him society has lost another of those who contributed their services to aid their country in the war of the Revolution—and one who has served by an example of unimpeached rectitude of conduct in the different relations of life to do good, and recommend the religion of the Saviour, (which he professed) to the day of his death. W.

—In Garrard county, Ky. on the 12th inst, Mrs. FRANCES SCOTT, consort of Joseph Scott, Jr., in the 35th year of her age. [An Obituary notice of the deceased came to hand too late for this day's Luminary. It shall appear in our next.]

—At his residence near Elkton, Todd county, Ky. on 2d March 1833, Col. ANTHONY NEW, in the 87th year of his age.

Notice to Pensioners.

Funds have been received by the agents in this place for paying pensioners.

Lexington, Ky. March 20, 1833.

MONTICELLO ACADEMY,
FOR MALES AND FEMALES.

THE Summer Session of this Institution will commence on the 29th of April, and continue twenty-one weeks.

The facilities to be afforded here, for acquiring a thorough education in the various departments of science and literature, are intended to be as extensive as at any similar institution in the West. The Academy is now undergoing some necessary repairs;—Globes, an Orrery and other apparatus will be immediately procured; which, added to the acknowledged health of the place, and the low expenses incurred by a residence here, must render it a desirable situation for any who wish to obtain a good education. Applications should be made, if possible, previous to the commencement of the session. *All requisite books can be procured here, at a low price.*

TERMS.

Languages and Natural Philosophy, per session,	$12 50
Mathematics, Rhetoric and History,	10 00
Geography, Eng. Grammar, Arithmetic, Penmanship, &c.	8 00

☞ Tuition will be charged from the time of entrance to the end of the current session, which must be paid *in advance.*

T. C. TUPPER, *Principal.*

Monticello, March 15th, 1833.—37-6w.

SPRING GOODS.

THE Subscriber is opening an extensive assortment of

SPRING & SUMMER GOODS,

AMONG WHICH ARE

Superfine Blue, Black and other Cloths,—Calicoes, Ginghams, Irish Linens, Silks, Bleached and unbleached Cottons, Bed Tickings, Carpetings, Ingrain and Straw Mattings, Bolting Cloths, Nos. 3, 4, 5, 6, 7 and 8—Fashionable Hats, Flowered Paper for Rooms and Passages,—Leghorn and other Bonnets, Umbrellas and Parasols,—Fowling pieces, with Percussion Locks, &c. &c., which he offers for sale at reduced prices.

☞ Merchants will be supplied at a small advance.

J. TILFORD,
March 20, 1833.—37-2w. No. 49, Main Street.

Prospectus, for Publishing, by Subscription,

"An analysis and defence of the doctrines of the Westminster Confession of Faith."

BY THE REV. C. B. M'KEE, A. M.

THERE has not since the days of the Persecution, been a more imperious demand for an exhibition of "the form of sound words once delivered to the saints," than at the present time. "Many are going to and fro, and knowledge is rapidly increasing:" but it is to be lamented, that the maintenance of Orthodoxy does not keep pace with the progress of knowledge.

There appears to be a loud and distinct call for every lover of Zion's peace, harmony, and purity, to contribute his mite from the pulpit, or the press, towards the furtherance and defence of her beauty, purity, and order in Government, Discipline, Doctrines, and Worship.

In connexion with the Bible, the Confession of Faith, the Catechisms, Larger and Shorter, compiled by the Westminster Divines, seem the best calculated to illustrate, explain, enforce, and defend the duties of Christianity. And whatever may have been said to the disparagement, or discarding of "Creeds and Confessions," by free-thinkers, it is a fact, easy of demonstration, that *Creeds* and *Confessions* will exist, while human imperfection, and a regard to the peace and order of the church continue.

These considerations have prompted the author to add to his other onerous and pressing avocations, that of preparing the work named above for the use of the public. Many expositions have been written on the Catechisms; but few, if any, have ever appeared on the Confession itself, from which the Catechisms are extracted. This circumstance adds another to the numerous calls which seem to demand a work something like the one proposed. Besides, the present agitated state of the church, and the warm contests between truth and error, leave no room to apologise for undertaking a work of this kind.

This work will exhibit, 1. The original text of the Confession. 2. An Analysis of the Doctrines contained in the text, with the scriptures in full on which the doctrines are founded. 3. A summary of errors which are opposed to the doctrines. 4. A refutation of the errors.

TERMS.—The work will be put to press so soon as a sufficient number of subscribers shall have been obtained to justify the undertaking.—It will appear in one neat octavo volume of about 300 pages; printed with new type on good paper; substantially leather bound, and handsomely gilt and lettered.—The price to subscribers will be $1 50, payable when the work is delivered.

RECOMMENDATION.

The above Prospectus, with a specimen of the work, are presented to the reader for his serious and candid reflection. The author, the Rev. C. B. M'Kee, is a member of the Associate Reformed Church, and well qualified to perform the important work which he proposes to publish to the world. In this day of darkness and error, such a work is greatly needed, and should be patronized by the Christian public; and is hereby recommended to all serious christians. N. H. HALL.

Fayette Co. Ky. Feb. 23d, 1833.

P. S Mr. Arthur Coffield, of this county, holds the subscription, and will gladly receive subscriptions, &c.

MISSISSIPPI VALLEY

QUARTERLY MAGAZINE,
AND
Literary and Theological Review.

THE subscriber proposes to establish a publication in Lexington, Kentucky, with the above title. The need of such a work as he designs to publish, has for some time been felt by a portion of the reading population of the west. There is at present no such publication west of the Alleghanies. The pages of the proposed work will be enriched by contributions from a number of the most distinguished literary gentlemen in the southern and western states. With the aid already pledged, and that which he yet confidently expects to obtain, the publisher hopes he will be enabled to present a work to the public which will be esteemed worthy of their patronage.

This publication is designed to consist of Literary and Theological matter, original and selected. It will be devoted to the interest of no particular religious denomination; nor adapted to any exclusive class of readers. The publisher proposes to issue a work which shall be entitled to the regard of the literary men of the west, while it is also adapted to the taste and intellect of the common reader.

TERMS.

The MAGAZINE will be issued quarterly; each No. to contain *one hundred and twenty-eight* large octavo pages, printed on fine paper, with an entire new type. The price will be TWO DOLLARS AND FIFTY CENTS per annum, payable in advance, or on the delivery of the first number.

☞ Persons who procure *four* subscribers, and pay for them in advance, shall be entitled to a gratis copy; or *five* copies for TEN DOLLARS, in advance.

THOMAS T SKILLMAN.

Lexington, Ky. March, 1833.

WESTERN

SABBATH SCHOOL REPOSITORY,
And Friend of Youth.

The subscriber contemplates the publication of a little work, under this title, designed specially for the benefit of the scholars and teachers of the Sabbath Schools in the Southern and Western parts of our country. He thinks the interests of the Sabbath School cause demands such a work at the present time. Although several such publications as he designs to issue, are established at the East, yet they do not obtain any thing like a general circulation in this part of the country. A judicious publication of this kind, introduced generally in the Sabbath Schools in this region of country, could not fail to accomplish much in advancing the great cause of Sabbath School instruction. It is on the proper training of the youth of our country, that we must depend, under God, for her future prosperity and happiness. It is hoped, that the friends of Sabbath School instruction and of the dissemination of useful knowledge among the youth of our land, will aid in the establishment of this little publication.

TERMS.

The REPOSITORY will be printed monthly, somewhat in the form of the Youth's Friend, published at Philadelphia. Each number to consist of 32 pages, neatly printed and covered; and to contain about three times the quantity of matter in the last named work. —*Price*, 50 cents for a single subscription; or *five dollars* for 12 copies, for one year; payable in advance

THOMAS T. SKILLMAN.

Lexington, March, 1833.

Miscellaneous.

Mr. Gutzlaff's Journal.

We have received from Canton, through the attention of the Rev. Mr. Bridgman, the numbers of the Chinese Repository for June and July last, a large portion of which we shall transfer to our Journal. The Journal of Mr. Gutzlaff's residence in Siam, and of his voyages to Mantchou Tartary is continued. From this we make some miscellaneous extracts.—*S. S. Journal.*

MALAYS.—Perhaps no nation has been benefitted by coming under the Siamese dominion, with the exception of the Malays. These Malays, also, are principally slaves or tenants of large tracts of land, which they cultivate with great care. They generally lose, as almost every nation does in Siam, their national character, become industrious, conform to Siamese customs, and often gain a little property. Wth the exceptions of a few Hadjis, they have no priests: but these exercise an uncontrolled sway over their votaries and know the art of enriching themselves, without injury to their character as saints. These Hadjis teach also the Koran, and have generally a great number of scholars, of whom, however, few make any progress, choosing rather to yield to paganism, even so far as to throw off their turbans, than to follow their spiritual guides.

MOORS.—There are some Moors resident in the country, who are styled emphatically by the Siamese, *Kah*, strangers, and are mostly country-born. Their chief and his son Rasitty enjoy the highest honors with his majesty; the former being the medium of speech, whereby persons of inferior rank convey their ideas to the royal ear. As it is considered below the dignity of so high a potentate as his subjects have adopted, the abovementioned Moor-man's office consists in moulding the simplest expressions into nonsensical bombast, in order that the speech addressed to so mighty a ruler may be equal to the eulogiums bestowed upon Budha. Yet by being made the medium of speech, this Moor had it in his power to represent matters according to his own interest, and he never fails to make ample use of this prerogative. Hence no individual is so much hated or feared by the nobles, and scarcely any one wields so imperious a sway over the royal resolutions. Being averse to an extensive trade with Europeans, he avails himself of every opportunity to shackle it, and to promote intercourse with his own countrymen, whom he nevertheless squeezes whenever it is in his power. All the other Moor-men are either his vassals or in his immediate employ, and may be said to be an organized body of wily constituents. They do not wear the turban, and they dispense with the wide oriental dress: nor do they scruple even to attend at pagan festivities and rites, merely to conciliate the favor of their masters, and to indulge in the unrestrained habits of the Siamese.

CHANS.—In the capacity of missionary and physician, I came in contact with the Laos of Chans, a nation scarcely known to Europeans. I learnt their language, which is very similar to Siamese, though the written character, used in their common as well as sacred books differs from that of the Siamese.—This nation, which occupies a great part of the eastern peninsula, from the northern frontiers of Siam, along Camboja and Cochinchina on the one side, and Burmah on the other, up to the borders of China and Tonquin, is divided by the Laos into Laupung-kau (white Laos) and Lau-pung-dam (black or dark Laos) owing partly to the colour of their skin.—These people inhabit mostly mountainous regions; cultivate the grounds, or hunt; and live under the government of many petty princes, who are dependent on Siam, Burmah, Cochinchina, and China. Though they have a national literature, they are not very anxious to study it; nor does it afford them a fountain of knowledge. Their best books, are relations of the common occurrences of life in prose, or abject tales of giants and fairies. Their religious books in the Bali language are very little understood by their priests, who differ from the Siamese priests only in their stupidity. Although their country may be considered as the cradle of Budhism in these parts, because most of the vestiges of Samo Nakodum, apparently the first missionary of paganism, are to be met within their precincts; yet the temples built in honor of Budha are by no means equal to those in Siam, nor are the Laos as superstitious as their neighbors. Their language is very soft and melodious, and sufficiently capacious to express their ideas.

The Laos are dirty in their habits, sportful in their tempers, careless in their actions, and lovers of music and dancing in their diversions. Their organ made of reeds, in a peculiar manner, is among the sweetest instruments to be met with in Asia. Under the hand of an European master, it would become one of the most perfect instruments in existence. Every noble maintains a number of awkward gestures, while music is playing in accordance with their twistings and turnings.

The southern districts carry on a very brisk trade with Siam, whither the natives come in long, narrow boats covered with grass; importing the productions of their own country, such as ivory, gold, tiger skins, aromatics, &c.; and exporting European and Indian manufactures, and some articles of Siamese industry. This trade gave rise, in 1827, to a war with the Siamese.

Although the Loas, generally, are in a low state of civilization, yet there are some tribes, amongst their most inaccessible mountains, inferior even to the rest of the nation. One of the most peaceful of these are the Kuhs. The Laos, imitating the Siamese, are in the habit of stealing individuals of this tribe, and bringing them to Bankok for sale. Hence I have been able to converse with some of the Kuhs, who stated to me that their countrymen live peaceably and without wants on their mountains, cultivating just so much rice as is sufficient for their own use; and that they have no religion or laws in a state of society, not far superior to that of herding elephants. Nevertheless, they seem capable of great improvement, and under the hand of a patient minister of Christ, may be as much benefitted by the divine gospel, as have been the lately so savage inhabitants of Tahiti or Hawaii.

Some Laos, who were sent by their chiefs, a few years ago, with a Chinese Mandarin from the frontiers of China, appeared a superior class of people, though speaking the same language as the other tribes. They have been greatly improved by their intercourse with the Chinese, to whose emperor they are accustomed to send regular tribute, by the hand of an ambassador.

CAMBOJANS.—Amongst the various races of people who inhabit Siam, there are also Kamehs, or natives of Camboja. This country, situated to the south-east of Siam, is doubtless of higher antiquity than any of the surrounding states. The name Camboja occurs in the Ramayan and other ancient Hindoo poems; and in the earliest accounts of the country, Hindostan is mentioned as the cradle of Budhism. The language of the Cambojans differs materially from the Siamese, and is more harsh, but at the same time also more copious. Their literature is very extensive, and their books are written in a character called *Khom*, which is used by the Siamese only in writing their sacred Balibooks. Most of their books—and, with the exception of the national laws and history, perhaps all—are in poetry. They treat generally on very trivial subjects, abound in repetitions, and are often extremely childish. I have seen a geographical work, written some centuries ago, which is more correct than Chinese works of the same kind.

INTRODUCTION OF CHRISTIANITY INTO SIAM.—When the Portuguese first came to this country, in 1622, they immediately propagated their own religious tenets. The French missionaries came to the country sometime afterwards by land. They had high anticipations of success from the assistance of Cephalonian Phaulkon; and, as soon as the French embassy arrived, and French influence gained the ascendancy, they increased the number of able laborers. Two of them even shaved their heads, and conformed to the customs of the Siamese talapoys or priests, under pretence of learning the Bali language. But when the treachery of Phaulkon had been discovered, he himself killed, and the French expelled, the influence of the priests vanished; the number of their converts, instead of increasing, rapidly diminished; and the two individuals, who went to live with the Siamese priests, were never more heard of.—Though the French missionaries have maintained their station here to this day, yet at times they have been driven to great straits, and subject to frequent imprisonments.

It is astonishing that while in all other countries where Romanists have entered their converts have been numerous, there have never been but a few in Siam. At present, only a small number—mostly the descendants of Portuguese, who speak the Cambojan and Siamese languages—constitute their flock; they have at Bankok, four churches; at Chantibun, one; and lately, a small one has been built at Jutaya, the ancient capital. Yet all this would be of little consequence if even a few individuals had been converted to their Saviour by the influence of the Holy Spirit. But to effect this change of heart and life seems, alas! never to have been the intention of the spiritual guides, or the endeavor of their followers. I lament the degradation of the people who so disgrace the name of christians; and would earnestly wish that never any convert of such a description was made.

The labors of the Protestant mission have hitherto only been preparatory, and are in their incipient state. However, the attention of all the different races of people who inhabit Siam has been universally roused; and they predict the approach of the happy time when even Siam shall stretch forth its hands to the Saviour of the world.

IDOLATRY ON BOARD THE JUNKS.—The most disgusting thing on board a Junk is idolatry, the rites of which is performed with the greatest punctuality. The goddess of the sea is Ma-tsoo-do, called also Teen-hoo, "queen of heaven." She is said to have been a virgin, who lived some centuries ago in Fuhkee, near the district of Fuhchow. On account of having, with great fortitude, and by a kind of miracle, saved her brother who was on the point of drowning, she was deified, and loaded with titles, not dissimilar to those of the Virgin Mary. Every vessel is furnished with an image of this goddess, before which a lamp is kept burning. Some Satellites, in hideous shape, stand round the portly queen, who is always represented in a sitting posture. Cups of tea are placed before her, and some tinsel adorns her shrine.

When a vessel is about to proceed on a voyage she is taken in procession to a temple, where many offerings are displayed before her. The priest recites some prayers, the mate makes several prostrations, and the captain usually honors her by appearing in a full dress before her image. Then an entertainment is given, and the food presented to the idol is greedily devoured. Afterwards the good mother, who does not partake of the gross earthly substance, is carried in front of a stage, to behold the minstrels, and to admire the dexterity of the actors; thence she is brought back, with music, to the junk, where the merry peals of the gang receive the venerable old inmate, and the jolly sailors anxiously strive to seize whatever may happen to remain of her banquet.

The care of the goddess is intrusted to the priest, who never dares to appear before her with his face unwashed. Every morning he puts sticks of burning incense into the censer, and repeats his ceremonies in every part of the ship, not excepting even the cook's room. When the junk reaches any promontory, or when contrary winds prevail, the priest makes an offering to the spirits of the mountains, or of the air. On such occasions (and only on such,) pigs and fowls are killed.—When the offering is duly arranged, the priest adds to it some spirits and fruits, burns guilt paper, makes several prostrations, and then cries out to the sailors,—"follow the spirits," who suddenly rise and devour most of the sacrifice. When sailing out of a river, offerings of paper are constantly thrown out near the rudder. But to no part of the junk are so many offerings made as to the compass. Some red cloth, which is also tied to the rudder and cable, is put over it; incense sticks in great quantities are kindled, and guilt paper, made into the shape of a junk, is burnt before it. Near the compass, some tobacco, a pipe, and a burning lamp are placed, the joint property of all; and hither they all crowd to enjoy themselves. When there is a calm, the sailors generally contribute a certain quantity of gilt paper, which, pasted into the form of a junk, is set adrift. If no wind follows, the goddess is thought to be out of humor, and recourse is had to the demons of the air. When all endeavors prove unsuccessful, the offerings cease, and the sailors wait with indifference.

Such are the idolatrous principles of the Chinese, that they never spread a sail without having conciliated the favor of the demons, nor return from a voyage without showing their gratitude to their tutelar deity. Christians are the servants of the living God, who has created the heavens and the earth; at whose command the winds and the waves rise or are still; in whose mercy is salvation, and in whose wrath is destruction: how much more, then, should they endeavor to conciliate the favor of the Almighty, and to be grateful to the author of all good! If idolators feel dependant on superior beings; if they look up to them for protection and success; if they are punctual in paying their vows; what should be the conduct of nations who acknowledge Christ to be their Saviour? Reverance before the name of the Most High; reliance on his gracious protection; submission to his just dispensations; and devout prayers, humble thanksgiving, glorious praise to the Lord of the earth and the sea, ought to be habitual on board our vessels; and if this is not the case, the heathen will rise up against us in the judgment, for having paid more attention to their dumb idols, than we have to the worship of the living and true God.

CHINESE SAILORS.—The Chinese sailors are, generally, as intimated above, from the most debased class of people. The major part of them are opium smokers, gamblers, thieves and fornicators. They will indulge in the drug till all their wages are squandered; they will gamble as long as a farthing remains; they will put off their only jacket and give it to a prostitute. They are poor and in debt; they cheat and are cheated by one another, whenever it is possible; and when they have entered a harbor, they have no wish to depart till all they have is wasted, although their families at home may be in the utmost want and distress. Their curses and imprecations are most horrible; their language most filthy and obscene; yet they never condemn themselves to eternal destruction. A person who has lived among these men would be best qualified to give a description of Sodom and Gomorrah, as well as to appreciate the blessings of Christianity; which, even in its most degenerate state, proves a greater check on human depravity, than the best-arranged maxims of men.

Circulation of the Scriptures in Europe.

The following correspondence from the A. B. S. "Monthly Extracts," is peculiarly interesting:

From Dr. Pinkerton.

BASLE, July 18, 1832.

From Bern, whence I last addressed you, I proceeded to Neufchatel. There, as in Lutzerne, several persons whom I wished to have seen were absent; but I had much conversation with Mr. Narbel, the minister of a small independent Church, of which there are now four in the Canton, to whom, the King of Prussia has lately granted full toleration. Mr. Narbel says, that they have had cheering revivals, and that pious persons may now be counted by hundreds, in different parts of the country. How different from the state of things fourteen years ago, when I first visited Neufchatel! Mr. Narbel is one of the first members of the Committee of the Society for Religious Books, to whom we have entrusted supplies of the Scriptures from Frankfort and Paris. The circulation is proceeding steadily, and the Scriptures are extensively read. I next visited the Moravian Establishment at Montmiral; where Mr. Richard, one of the ministers, asked for a supply of 60 Bibles in German and French, with 20 Testaments for distribution in the usual way; which I promised to send to him.

In this place I have had an interview with the venerable Antistes of Basle, President of the Bible Society, who gave me some favorable accounts of their transactions during the year. They had experienced in a pleasing degree, the tendency of public affliction to promote personal piety. Since their unhappy civil contention began, their public and private meetings for religion have filled, and their missionaries and other pious Institutions have enjoyed a degree of public attention and support greater than they had ever received before. To the Swiss troops, who were quartered here for some time, they had distributed 9000 Testaments; of which about 2000 were given to Catholics and carried into the Catholic Cantons. How much the Bishops of Chur dreaded the effects of these books upon the men, will be seen from his Circular to his Clergy. The Antistes prayed for a fresh supply of 1000 Gossner's Testament, which I engaged to send them.

STUTGARDT, July 28, 1832.

I left Basle on the 19th, and next day reached Frieburg, where I made the acquaintance of Professor Gessner, a well-disposed Catholic, who for some time past has been endeavoring to supply the students with the Scriptures which he received from Basle. He conducted me to Mr. Held, who told me, that, when the Secretary to Wessenberg at Constance, he had circulated about 70,000 copies of the Testaments among the Catholics of that diocese.

From the Right Rev. Bishop Wingard, addressed to Rev. Dr. Skeinkopff.

GOTHENBURG, Sept. 18, 1832.

With great joy I again met Dr. Paterson, the Agent of the British Bible Society. His open and cordial manners have indeed rendered him deserving of friendship and confidence; and years have not checked his activity. The agency established by him at Stockholm will be of great importance to the operations of the British Bible Society in Sweden, and also of great benefit to us. The agency is already fully engaged in the printing of the Sacred Scriptures. A similar measure is designed in Norway, where Dr. Paterson is said still to proceed in his apostolic travels. The Bible Society in Gothenburg continues active in its sphere: from its commencement, it has distributed 27,559 Bibles, and 29,884 Testaments.

On the journeys which I take yearly through the three provinces of my bishopric, and which constitute the eighth part of the population of Sweden, I exhort the inhabitants of the different parishes to make contributions, and when they have obtained the Holy Scriptures, to read them with diligence.

The clergy are also very active in this important work, which is of great importance to the duties of their office. At the meeting of the clergy held here last year, they mutually encouraged each other, by exhortations, counsels, and directions in this work.—The last illness, from which I am not yet perfectly restored, has deeply fixed in my mind the command, to "work while it is day; for the night is coming when no man can work."

Christian Home.

All the circumstances which conspire to make home in general so delightful a theme, become doubly dear and enchanting when invested with the Christian spirit; and all the affections which entwine themselves around objects ardently loved at home and delightfully remembered abroad, become still more lovely and delightful in connexion with the same spirit. We might fancy a family as near perfection in the possession and enjoyment of the Christian spirit, as can ever be expected to exist in the brightest millenial days of this world's future prosperity. Where the united head of the household should walk together in the uninterrupted exercise of all duty, and fruition of all enjoyment that can possibly be incident in this world; where the children of this family should love one another with a pure heart, and manifest towards each other the unreserved frankness, and the simplicity of earnest desire to promote each other's welfare and improvement, which the full growth and development of piety would of course produce; where the dependents and associates of this family should also live in mutual harmony with all, and a perfect oneness of interest and feeling pervade all; we may fancy this a state of things, truly, not at present to be realized on earth, but yet capable of being approximated; and we shall at once see that home would possess a charm, compared with which all that the writers of romance have written on the subject would be tame and meagre. Happiness does not reside in circumstances; it is not in possessions however ample and convenient; not in the relations of parent, child, husband, wife; not in the natural affections which cement these, that happiness consists; but in the mind, in the spirit which regards and controls them. The only sanctuary in which true happiness resides is the mind, purified by the Holy Spirit, and made partaker of it.—*Vermont Chron.*

From the New London Monthly Magazine for December.

Cathedral Hymn.

BY MRS. HEMANS.

"They dreamt not of a perishable home
Who thus could build. Be mine, in hours of fear
Or grovelling thought, to seek a refuge here."—
Woodsworth.

Rise like an altar fire!
In solemn joy aspire,
Deepening thy passion still, O Choral strain!
On thy strong-rushing wind
Bear up from Human-kind
Thanks and implorings—be they not in vain!

Father, which art on high!
Weak is the melody
Of Harp or Song to reach Thine awful ear;
Unless the heart be there,
Ringing the words of prayer
With its own fervent faith or suppliant fear.

Let, then, thy Spirit brood
Over the multitude—
Be Thou amidst them through that Heavely Guest!
So shall their cry have power
To win from Thee a shower
Of healing gifts for every wounded breast.

What Griefs, that make no sign,
That ask no aid but Thine,
Father of Mercies! here before Thee swell!
As to the open sky,
All their dark waters lie
To thee revealed, in each close bosom cell.

The sorrow for the Dead,
Mantling its lowly head
From the world's glare, is, in Thy sight, set free;
And the fond, aching Love,
Thy Minister, to move
All the wrung spirit, softening it for Thee.

And doth not Thy dread eye
Behold the agony
In that most hidden chamber of the heart,
Where darkly sits Remorse,
Beside the secret source
Of fearful Visions, keeping watch apart!

Yes!—here before Thy throne
Many—yet each alone—
To Thee that terrible unveiling make;
And still small whispers clear,
And startling many an ear,
As if a trumpet bade the Dead awake.

How dreadful is this place!
The glory of Thy face
Fills it too searchingly for mortal sight:
Where shall the guilty flee?
Over what far-off Sea!
What Hills, what Woods, may shroud him from that light!

Not to the Cedar shade
Let his vain flight be made;
Nor the cold Mountains, nor the Desert Sea;
What, but the Cross, can yield
The Hope—the Stay—the Shield!
Thence may the Atoner lead him up to Thee!

Be Thou, be Thou his Aid!
Oh! let thy love pervade
The haunted Caves of self-accusing Thought!
There let the living stone
Be cleft—the seed be sown—
The song of Fountains from the silence brought!

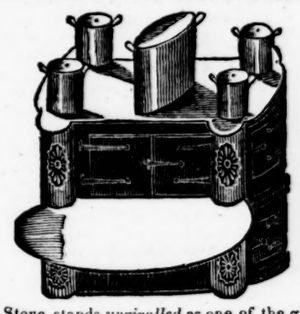
So shall Thy breath once more
Within the soul restore
Thy own first Image—Holiest and most High!
As a clear Lake is filled
With hues of Heaven, instilled
Down to the depths of its calm Purity.

And if, amidst the throng
Linked by the ascending song,
There are whose thoughts in trembling rapture soar;
Thanks Father! that the power
Of joy, man's early dower,
Thus, even 'midst tears, can fervently adore!
Thanks for each gift divine!
Eternal praise be thine,
Blessing and Love, O Thou that hearest Prayer!
Let the Hymn pierce the sky,
And let the Tombs reply!
For seed, that waits Thy Harvest-time, is there.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.



This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying,&c.;* and al be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of

10 *Plate and 7 Plate Stoves, large and small Franklin Stoves, large and small,* beautiful patterns.

With a number of

Fancy Stoves and Coal Grates.

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS,
Nov. 14, 1832- 20-tf. *Main-Street, Lexington.*

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE high reputation which this distinguished medicine has attained in the United States cannot be more clearly exemplified than by stating the fact that the Agent for Ohio, who resided last year at Cincinnati, sold upwards of $20,000 worth during the last 12 months. This medicine being composed only of vegetable matter, and warranted on oath as not containing one particle of mercurial or other mineral substance, is though entirely effective in its operation. The blood constitutes the life of man, and upon the purity of this vital source depends the health and happiness we are to enjoy in this world. The HYGEIAN MEDICINE has never failed if duly persevered in, and innumerable are the cures it has effected in consumptions, cholera morbus, inflammations internal or external, dyspepsia, fevers, ague, indigestion, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, tic-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, feminine sickness, jaundice, scarlet fever, asthma, gravel, piles, strictures, scurvy, scrofula, and all cutaneous diseases.—A book recording many extraordinary cases of cure, can be referred to where this medicine is left for sale, at the store of Messrs. TILFORD & ANDERSON, Lexington Kentucky.

☞ Advice will be given *gratis*, by Mr. WHITE, Agent for Kentucky, and resident at Mr. Studman's Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions.

Lex January 9—27-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office.

F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

New Sabbath School Books.

FOR sale at SKILLMAN'S Book Store, an assortment of new Sabbath School Books. Those who purchase for S. S. Libraries are entitled to 20 per cent discount on the retail prices. Also, for sale at the same place, the RELIGIOUS SOUVENIR for 1833. Likewise a general assortment of Theological, Medical, Law, and School Books of every description.

Lexington, Jan. 23, 1833.—29-tf.

Cotton Machinery.

THE undersigned, residing at the Phoenix Cotton Factory, Scott Co., is prepared to build and repair Cotton Machinery on the most approved plan, and in the best manner. The business will be conducted by Mr. Henry B. Lewis, whose merits as a machinist are so generally known to Cotton Spinners, that comment is considered superfluous. Persons who wish to have work done, will please apply to Henry or James Weir, Lexington—to Mr. Lewis at the Factory, or to the subscriber.

GEORGE WEIR.

February 6th, 1833.—31-7w.*

Shelby Female Academy.

THE next term of this institution will commence on MONDAY THE 11th OF FEBRUARY.

Eight or ten scholars can be accommodated, on seasonable application.

Lexington, January 29th, 1833. 30-tf.

MERCHANT TAILORS'
FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON,

ARE just receiving from New-York and Philadelphia, a new and splendid assortment of

FALL AND WINTER GOODS,

AMONG WHICH ARE,

Cloths, Cassimeres and Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear:—Also a beautiful assortment of Gloves, Cravats, Stocks, Suspenders, Socks, Shirt Buttons, Collars, fine ready made Linen, Flannel and Cotton Shirts and Drawers; Shirt Buttons, Guard Chains, Cloak Cords, Fur Collars, and many other articles. A few ready made Cloaks, Vests and Pantaloons of the best quality.

We return our thanks to our customers and the public, for their liberal patronage, and solicit them to call and examine for themselves. Our work shall be done in a style not inferior to any in the U. States. All orders from a distance will be gratefully received and promptly attended to.

Latest Fashions just received.

Employers wishing A. F. SAGUEZ's patent system of cutting from New-York, can obtain it, as we are his agents; or a full report of fashions in figures and drawings quarterly.

October 31, 1832. 18--f.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10 1832.—15-tf.

HATTING BUSINESS.
JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD,** Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY
AND PLANK YARD.

JOHN SHROCK, Las the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year.—*Two Dollars*, if paid in advance, or within the first six months.—*Three Dollars* after the expiration of the year.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agts shall have the paper sent to them without charge.

☞ Advertisements inserted the usual rates.